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1979

FROM ROME
URGENTLY

Mary
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STATIMARI
ROMA

~~SPECIAL COLLECTIONS~~
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891
M38X
1979

Printed in Italy,

First Printing June 1979
Second Printing September 1979

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To the Traditionalists
the growing body of Roman Catholics
scattered over the world
who are resisting every effort
to take from them
the Faith of their fathers

While working on a book about the forces bent on changing the Roman Catholic Church and the forces resisting the change I looked back now and then to articles already published over my by-line. Reading the material again I found much of it as relevant to present situations as it was to those of a few years ago. It occurred to me that, while continuing research on the longer book, making a selection of the more consequential earlier writings combined with an equal amount of new text would be to make good use of the observations that have come my way, living and working in Rome. The gravity of the subject matter is what makes for urgency.

My sincere thanks go to the publishers of *National Review, The Wanderer, The Angelus* and *The Remnant* for permission to reprint excerpts from articles which appeared in their periodicals.

Mary Martínez
Rome. June, 1979.

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POSTSCRIPT 137

I

DISSONANCE

1

The Premises or the Faith

> *You remain outside the places of worship but the Faith dwells within you. Let us consider what is more important in this struggle, the places or the Faith. Who has lost and who has won? He who keeps the premises or he who keeps the Faith? True, the premises are good when the Apostolic Faith is preached there; they are holy if everything takes place in a holy way. The others (those who have the premises) claim they represent the Church but in reality they are the ones who are expelling themselves from it and going astray. Even if Catholics faithful to tradition are reduced to a handful they are the ones who are true to the Church of Jesus Christ. And we believe that God will give us our churches back one day.*

Not the words of the founder of Ecône but of St. Athanasius, Bishop of Alexandria, and addressed to the remnant flock at the middle of the fourth century when the Arian heresy was preached in all the churches of the Empire. His message that once gave comfort to worshippers gathered around rigged up altars in the market places of Egypt is printed and mimeographed now to encourage today's remnant flock forced to worship at rigged up altars in hotels, dance halls, and converted garages.

Except for that time, a millenium and a half ago, it has never been like this for the followers of Christ, when loyalty to doctrinal purity meant ostracism from the places of worship. Not but what traditionalists are as free as any other Catholics to enter the buildings their forefathers built; loyalists in St. Athanasius' day could do that, too. It is that to them the buildings have become strange. But for the memory of holy things that once took place in them, the churches no longer seem to them holy. The premises are good when the apostolic faith is preached there.

Here and there across the world one comes on a premise that is a proper church and where nothing has changed. Some vein of inner ruggedness combined, usually, with outside laxness, has assured survival. There is the tall, rose-colored building, shuttered against the intense heat of the central market of Acapulco in Mexico, the Church of Divine Providence, and in charge is Fr. Moisés Carmona, 62, short, swarthy, white-haired. He built his church with his own hands "and those of my 3000 parishioners here. We built it back in 1962, just when the Second Vatican Council was beginning. At that time we couldn't know that the Council was going to plant the seeds of destruction and that some day we would have to fight to save our humble church."

With his large and determined band of followers there has hardly been any question of having the building taken away from him but every ecclesial faculty has been removed from Fr. Carmona for his refusal to put aside the traditional Mass. His bishop, Msgr. Rafael Bello, scolded, admonished and then suspended him *a divinis*. Finally, in June 1977, he excommunicated him. "But how are they going to separate me from the Faith," the priest asked a reporter from the monthly, *Contenido*, "when it is they who put themselves outside? You see, at first when this rotten progressivism came in I let it carry me along but pretty soon I caught on and put myself in reverse gear. I did that years before I even heard of Archbishop Lefèbvre." An associate joined in, "The progressive bishops have the big stick. 'You do as we say or out you go!' First they try to brain-wash you and if that doesn't work they throw you out. How then is one to live?"

In the United States there are some 60 priests who are managing to live and yet remain faithful to the traditional Mass and to unadulterated doctrine. Their number is slowly increasing. The decision to break with the establishment is a grave one for any priest to make. On the one hand there is the conscientious priest's lifelong attachment to the virtue of obedience. On the other, there is the breaking away, not only from associations built up over the years but from any real material security. The Vatican's *Osservatore Romano* sees these men as "headless, autonomous priests facing an arid, squalid life." Referring particularly to the fate of the young men ordained at the Pius X Seminary in Switzerland, the paper goes on, "Suspended *a divinis* without canonical mission, without the paternal guidance of their bishops, without a legitimate space in which to carry out legitimate acts of pastoral work, they face a life without a future."

Without a sheltered future, certainly. For them there can be no promotion to the hierarchy or even expectation of an old-age pension. Financial security, however modest, has always been one of the attractions of the religious life. In a sense it is necessary for the proper function of that kind of life. Spiritual dedication precludes time, energy or inclination for competitive struggle. In good standing a priest can expect to be taken care of financially from the day of his ordination until he dies. The actual wherewithal to live may come only indirectly from the people, as in the case of the German Church Tax, but in the end it has always been the charity of the faithful upon which priests and the Church itself has lived. The difference for the breakaway priest today is that, cut off from all ecclesial organization, he is directly dependent, materially speaking, on a particular group or groups of the laity. In return for stipends, collections, living quarters and travelling expenses he says the Tridentine Mass, hears confessions, administers baptism, extreme unction and performs wedding ceremonies. The new traditionalists are proving to be generous. At the "occupied" church, Saint Nicolas-du-Chardonnet in Paris, each Sunday's collections amount to the annual budget of the average city parish.

To some men the near-adventurous, insecure life of the new rebel priest has definite appeal. Fr. Daniel Jones, 37, based in an 8000 feet high village in Colorado drives a Mass circuit to seven towns in his own state and flies regularly to points in Wyoming and Montana. Drawn to the priesthood after reading the autobiography of St. Thérèse of Lisieux while doing a first year at the Colorado School of Mines, young Jones transferred to four years of theological study at Louvain University in Belgium. Ordained in Colorado in 1968 he was suspended *a divinis* five years later for refusing to use the new liturgy.

Fr. Jones and a dozen other American priests have banded together in what is known as the Orthodox Roman Catholic Movement (ORCM) under the guidance and initiative of Fr. Francis Fenton of Stratford, Connecticut. ORCM has made a successful attempt to repair the material damage caused the priest by his break with the establishment. Increasingly, tradition-minded priests in the middle-age group are coming to see the good sense of belonging to this organization which systemizes the handling of donations, thus relieving priests of some of that responsibility and at the same time guaranteeing them an adequate insurance policy. There are now a dozen or so neat little ORCM chapels around the country while Mass is said on a monthly basis by "circuit-riding" ORCM priests in several dozen temporary, rented quarters. The first national convention of priests and faithful belonging to the organization was held during Easter week 1979 and drew people from every part of the United States.

Some non-conforming priests have been suspended, some have not. Censorship on the part of the hierarchy is as uneven as anything else in the Conciliar Church. Some retired priests have been deprived of their pension for continuing to say the old Mass in public; some have not. By not wanting or perhaps, not daring, to abrogate the

16th century decree by which the Mass as codified by the Council of Trent was to remain in perpetuity, the hierarchy admits the old Mass is valid even as they insist it is illicit. Bishops like Richard Ackermann of Covington complain, "Priests are coming into this diocese from other parts of the country to say the Tridentine Mass. There is nothing I can do. I can't throw them into jail."

Not precisely jail but bishops can cut away the whole life structure a man took for granted when he became a Catholic priest. And the cleavage can continue to his grave. When Fr. Dudley Dyson-Smith died suddenly in Sydney in April 1977 his wish was carried out that "A Latin Tridentine Mass be celebrated at my funeral rites and that my burial be not from any so-called Catholic church." Thus Australia had its first funeral parlor Requiem Mass for a Catholic priest.

A very old, very revered American priest, Fr. Leo McNamara, on leaving this world in 1974 arranged things another way. In anticipation of his death he left specific instructions so that "the Chicago chancery office, Cardinal Cody included, will not be able to desecrate my body with a Protestant service," asking that his remains be taken directly to a private burial site his family had previously purchased. As for the Requiem Mass, Fr. McNamara had said it himself some time before his death.

In their zeal to go tridentine-hunting bishops occasionally cut an awkward figure. There is Bishop Hugh A. Donohue of Fresno, California, who issued the following statement to the priests of his diocese on February 13, 1976:

> *Dear Monsignor/Father,*
>
> *It has come to my attention that the Tridentine Mass has been more common in the Diocese of Fresno than I had reason to suspect. I wish you to make it a matter of conscience to discover if such a Mass is being celebrated in any hall, house or wherever within the confines of your parish.*

> *If so, I wish you to definitely confront the priest if possible and tell him he has no faculties or permission in this Diocese to offer any Mass. If any of his followers are present tell them that the Mass is gravely illicit and that they are gravely sinning through destroying the unity of Faith through disobedience. If such practice continues I will be forced to use the ultimate decision of declaring them contumacious and excommunicated.*
>
> *Sincerely in Christ, etc.*

Receiving a photo-copy of the episcopal letter along the ever functioning traditionalist grapevine, the British writer, Michael Davies, composed an open letter to Bishop Donohue which was published in America in *The Remnant* and subsequently as a full-page display ad in two leading California newspapers. Addressed, English fashion, to "My Lord Bishop", the letter read in part, "We had begun to believe that, in the era of the spirit of Vatican II no one could be excommunicated but now we know that there is one crime in the 'open Church' that will not be tolerated, the crime of worshipping as our forefathers worshipped . . . My Lord, forgive me if I seem impertinent but in my country we have a great devotion to our martyrs; we also know our history. When I read your letter I could not believe that it was not written by an English bishop of the 16th century . . . With Elizabeth we had the rack, the hanging, the drawing and quartering — but the reply of the faithful was always the same: 'We will have the Mass!' And the Mass they would have was the one codified by Pope St. Pius V and intended by him for all eternity. But now, if a priest uses that Mass in the diocese of Fresno, he will be excommunicated!"

In that same spring of 1975 Archbishop Marcel Lefèbvre was writing, "The time of persecution has arrived, persecution all the more painful because it has been ordered by those who have no other mission than to defend Catholic tradition." The words were part of an introduction to a little book written by a Montreal parish priest, Yves Normandin, whose determined struggle to hold on to his church had been a *cause celèbre* the year before. The story had gone over the wire services to be bannered: PRIEST BARRICADES SELF IN RECTORY.

In his large northside church Abbé Normandin, 53, had been continuing with every one of the traditional rites and practices. Latin at Sainte-Yvette united city immigrants, mainly Italian, and the French-speaking country people who drove sometimes 50 and 60 miles for Mass on Sundays. In his orthodoxy Fr. Normandin rejected even the Pius XII dispensation to say Mass in the evenings because "God should be served first." In touch through his native language with French resistance to the Council he tells in his little book, *Un Curé dans la Rue,* how those contacts moulded his priestly life from the time he read Louis Salleron, Lèon Poncins and Vasquier to the day Msgr. Lefèbvre sang a solemn high Mass at Sainte-Yvette.

On his way back from a Holy Year pilgrimage to the Holy Land Fr. Normandin stopped in Switzerland, staying a few days at Ecône. To his great disappointment the Archbishop was away but he was permitted to say Mass in the chapel and he says that the short time he spent in that wholesome atmosphere gave him strength to face the showdown he knew was waiting for him in Montreal. A decree forbidding the traditional Mass was now effective in French Canada as elsewhere, however the ultimatum of the Archbishop, Msgr. Grégoire, was not handed Fr. Normandin until October, 1975. There had been two convocations to the Chancery and, finally on October 17, he was asked to resign, told to make his farewell to his parishioners the following Sunday, announcing that a new *curé* would replace him on November 5.

But November 5 was the day Archbishop Lefèbvre was due in Montreal with the precise purpose of saying Mass in the parish church of Sainte-Yvette. The crowds of faithful, journalists and TV personnel who turned up for the occasion ruled out any attempt on the part of the bishop to remove the rebellious priest by force. At that time, a good eight months before his suspension, Msgr. Lefèbvre's Masses, confirmations and lectures in several Canadian cities drew less attention from the media than the well-known recalcitration and subsequent self-imposed imprisonment of Fr. Yves Normandin.

Several days after the Lefèbvre Mass, Archbishop Grégoire took drastic action in the form of a provisional injunction with the accusation of illegal occupation of premises by a dismissed priest and a parish committee. Fr. Normandin remained in his rectory and for two Sundays said Mass behind a wide upper-storey window with the faithful kneeling below in the snow in sub-zero weather. The final surrender of the building on December 15 was inevitable. Fr. Normandin could not refuse to appear in court for a hearing and once outside the rectory there was no way for him to re-enter.

Meanwhile in England the determination of a priest to "keep the premises" for the old Mass in the little town of Downham Market had gone beyond headlines and onto the editorial pages of *The Times* and *The Guardian*. In an effort to stifle the traditional ways of Fr. Oswald Baker, episcopal authority decided that his Church of St. Dominic should be subordinated to a nearby, larger parish under a pastor obediently practising the new rituals. In defense of his church and the Mass Fr. Baker became difficult and when some 300 traditional Catholics from all over England came to pledge their solidarity, the Downham Market affair became international. Eventually, the situation, if not settled, at least settled down in a quiet English way. A priest comes from the larger town to say the *Novus Ordo* at St. Dominic's and Fr. Baker, without episcopal permission, says the Tridentine Mass for the traditionalists among his former parishioners at a house which they have purchased. He also travels to towns 40 and 50 miles away to say Mass between Sundays. On a foggy day in November, 1976 Archbishop Lefèbvre came to Downham Market to sing a solemn Mass and to administer confirmation at a large, disused Woolworth store which was packed with people from all over the country, many of whom had to kneel outside on the wet pavement.

The stories of St. Dominic's in Downham Market and Sainte-Yvette's in Montreal were the stories of two determined, dissident priests. However, nearly everywhere in the world the so-called traditionalist movement moves on the initiatives of the laity. The situation is unlike any in Christian history. Nowadays it is not the priest who goes out preaching in order to bring in the crowd but it is usually the crowd that goes out to bring in the priest. Coming together as friends then going on to form some kind of committee, Catholics confronting the problem of how to go on practising their faith begin to pool their wits, their time and their resources. At first they may set up an altar in one member's living-room, moving on as they gather followers and money, to rent or buy a small abandoned church. Once a group is formed, whether the altar is in a house, a rented hotel room or a proper chapel, the next step is to look for a priest and then to beguile him into becoming the center of their community.

Mrs. Ann Schuster, secretary of the Pittsburgh group of loyalists, tells how things began in the Pennsylvania city. "Late in 1971 some of us got together and put an ad in the local newspapers. We were a small group of concerned Catholics calling ourselves the Pittsburgh Committee for the Latin Mass and we invited priests, brothers, nuns and laymen to join with us. The response from the laity was encouraging but we did not hear from any priest or religious. Placing our trust in Our Lady we began a Novena to the Immaculate Conception and on the fifth day we received a dramatic answer to our prayers. A letter arrived from a priest in Boston, Fr. John Keane, who offered to come here to Pittsburgh every weekend to offer Mass for us. He had been sent a copy of our ad by a man he had never met and whom none of us knew. Joyfully and gratefully we began our preparation for the first Holy Mass that Fr. Keane would say for us in the ballroom of one of our downtown hotels."

In September the following year the group found a little southside church for rent which they refurbished and renamed Our Lady of Fatima. Then, not long afterward, Fr. Keane was able to begin a chapel of his own in Boston and a middle-aged Irish priest, Fr. Leo Frederick, came to Our Lady of Fatima. With emphasis on an almost forgotten kind of piety, practices have been revived in Pittsburgh as in few other places. There is the blessing of candles and the blessing of throats on February 2; the placing of the names of deceased relatives on the altar in November; novenas before all the major feasts; in May the crowning of the Blessed Virgin and an outdoor procession on the feast of Corpus Christi. Each fall since 1974, on the feast of Christ the King, the group has taken over the Hilton ballroom when at least 500 outsiders come to Pittsburgh to hear the traditional Mass and to march in solemn procession through Point State Park, the woodland where the Allegheny and the Susquehanna flow to make the Ohio River. They chant the ancient *Pange lingua* as they follow the gold monstrance with the Sacred Host.

Out in California a group around a young priest of the Society of St. Pius X, Ecône-trained Fr. Gregory Post, has bought a rambling house at Campbell near San Francisco. Until last year their plight had been the usual one. They trekked from vacant store to auditorium, from a deserted church to a Veteran's hall with the men of the committee lugging a sectional altar, sacred vessels, Mass books and vestments in their cars from place to place. On finding the house, pledges were made to cover the $ 17,000 down payment and to contribute 1500 hours of volunteer skilled and unskilled labor needed to turn the place into a church and rectory. Miss Kay Kidd, the secretary, notes "The important point for traditionalists to know is that a stable congregation — we are in our fifth year — can have its own chapel even though it does not have a large amount of money or wealthy donors. You can make use of the areas of expertise within the congregation starting with somebody in the real estate business for the proper advice. Everybody will be happy to use their contacts and their time and know-how to help reach the goal. Once people realize they must take action themselves and not wait for someone else to do the work and make the decisions, they can have a chapel."

The most successful American enclave from many points of view is the Pius X center around the chapel of Queen of Angels in the small Texas town of Dickinson, midway between Galveston and Houston. Led by a dynamic young New Englander, Fr. Hector Bolduc, the Texans had luck in purchasing an abandoned Catholic church of excellent proportion and design and then set out to refurbish it in good taste. There is a rectory beside the church, a small convent house, a bookstore, offices, parking lot and a small printing plant which runs at a feverish pace tended by young men and women volunteers who get out a monthly review, a weekly bulletin, calendars, Christmas cards and plan to print books. Fr. Bolduc, his assistant, the Capuchin, Fr. Carl Pulvermacher, and other priests staying at the rectory from time to time, are as apt to be flying Mass circuits to half a dozen southern and eastern states as they are to be saying Mass at Dickinson.

Promising to top all American centers both in size and laity involvement is St. Mary's in Kansas, the former Jesuit seminary which was purchased by the St. Pius X Society in the summer of 1978. Plans are underway to turn the 27-acre, 13-building complex into a place of pilgrimage and the site of a major seminary. Already families of traditionalists have begun moving into the area while scores of youth spend their vacation months in voluntary labor to rebuild and equip the long unused buildings. St. Mary's, closed for eight years, dates from 1839 when Jesuits from the house in St. Louis erected the first non-Spanish Indian mission west of the Mississippi. Some time in the 1930's the present Father General of the Jesuits Fr. Pedro Arrupe, did his last year of theology at St. Mary's.

School, for Americans faithful to tradition, is almost as important a concept as chapel. Often they sacrifice considerably more for it. This deposit of the faith they hold on to must be passed on. Along with the Fundamentalists they want to isolate their children from the secularized, un-Christian atmosphere of the public schools but in addition they reject totally the on-going religion of the parochial and convent schools. Thus the great effort everywhere to organize little schools, sometimes in one room or hall and staffed usually by laymen, since less than a dozen American nuns have had the courage to break with the establishment in the direction of tradition.

In Europe, oddly enough, Catholics in the historic strongholds of the faith, Italy, Spain and Ireland, are not as interested in holding to the old ways as are those in the countries of conflict such as Holland, Germany and England. Outstanding among traditionalists in West Germany are Fr. Hans Milch whose preaching draws large crowds in the Rhineland, a group of learned laymen in Munich headed by Eberhard Heller and in Cologne, Elizabeth Gerstner. The latter, who publishes a lively little monthly, *Kyrie Eleison,* organizes frequent pilgrimages to Rome, Ecône, Paris and now and then to the Holy Land. A wife and mother of three children, she holds a doctorate from the University of Rome and became a militant traditionalist as a result of two years' work at the Vatican Committee for the Laity where, just before the Council opened, she found herself in the midst of the people who were bent on changing the Church by means of the Council.

But it is in France that resistance to the changes has taken on the character of a movement. Nearly a thousand improvised centers are functioning, attended by several thousand priests. Then there is Saint-Nicolas-du-Chardonnet, the generously proportioned church in the heart of Paris that has become a place of pilgrimage, an obligatory stop for every traditionalist visiting Europe.

The story can be said to have begun on a day early in 1970 in the Laennec Hospital of the Sovereign Order of St. John of Jerusalem, the knights of Malta. Thinking himself alone with his God, a thin wisp of a man with long white hair was saying the words of the Consecration. Unknown to the priest a man had slipped casually into a pew, knelt and stayed throughout the Mass. The following Sunday he returned, bringing with him his wife and children. Within a few weeks nearly a hundred people were coming to hear the Latin liturgy that had disappeared from their parish churches. By summer the crowd, which was numbering over 500, had started on a march that would take seven years to reach its goal.

François Ducaud-Bourget, then 74, had always tended to go his own way. Bordeaux-born, he had held the chaplaincy at the hospital ever since 1945. It was a post that suited him well since it permitted him a rather free and solitary life. The run of Paris clergy had long considered him more than a bit eccentric with his flowing hair and his little volumes of published poetry.

When the crowd of faithful reached the 500 mark Msgr. Ducaud-Bourget brought in an assistant, a priest as out of the ordinary as himself. Born in Algeria of Spanish parents, Fr. Vincent Serralda was a theologian and a researcher in reflexology. Soon four Masses were being offered in the presence of around 1500 people. Predictably the hospital administration, annoyed at the crowds, arranged with the Archbishop of Paris, annoyed at the illicit Tridentine rite, to have the Masses stopped. For the loyalists of Paris and their priests the uncomfortable pilgrimage began that has since become familiar to "tridentine" Catholics everywhere. For one Sunday they were permitted to meet at the Ukrainian Church on the Boulevard St. Germain. Then the Chancery intervened. After that, suitcases filled with sacred vessels, ornaments, communion wafers, wine and vestments, they moved from rented hall to rented hall.

For a while the Musée Social was large enough. But the crowd grew. On to the Society for the Encouragement of Industry until people were sitting all down the stairs and women fainted for lack of air. Finally they went on to the really commodious Salle Wagram, a dance and sports hall made notorious as a setting for the film "The Last Tango in Paris". The Wagram concessionaries turned out to be a family of Catholic traditionalists who made everything easy for the crowd of worshippers now reaching the astounding proportion of 3000. The lower hall, usually reserved for wrestling matches, had exits and entrances conveniently placed on different streets and would serve for a continuous series of Sunday Masses. There were now five assistant priests. A small, unused building next door was converted into a permanent chapel for weekday Masses, baptisms, weddings, funerals, catechism classes and a storehouse for all the equipment.

In those years when the Salle Wagram was filling the churches of Paris were emptying. The Cardinal-Archbishop of the diocese, François Marty, would soon complain that Sunday Mass attendence had dropped to 26% of its pre-Vatican II level. He played a cautions game with the traditionalists after his sharp admonition to them in the diocesan bulletin caused attendance at Msgr. Ducaud-Bourget's Masses to double.

André Figueras, a Paris journalist, describes the first appearance of Msgr. Lefèbvre at the Salle Wagram where he came to confer the sacrament of confirmation. "In that ugly hall with its confusion of pillars like a caricature of the Grand Mosque of Córdoba, the Archbishop moved with a dignity that can only be called sublime. Miter on head, cross on breast, he made a tour of that banal place with as much majesty as if he were moving through the Cathedral of Chartres."

According to the French Law of Separation, proud product of early 20th century anti-clericalism, churches belong to the civil, usually municipal, authorities, ultimately therefore, to the people and not at all to the hierarchy. Msgr. Ducaud-Bourget had this fact in mind on September 10, 1973 when he addressed a letter to the Minister of the Interior, giving the first suggestion that thousands of Catholics in Paris might not always be satisfied worshipping in rented halls.

"I hope", he wrote, "that after having exhausted every normal means to obtain justice we are not going to be obliged, like strikers occupying a factory, to install ourselves in churches which, after all, belong to us."

But the Interior Minister and President Pompidou himself preferred to ignore the old French law as a favor to the hierarchy and replied: "This problem concerns the Church, not the State."

Accordingly, the aged priest came out with a passionate "open letter" to Cardinal Marty in which he reminded him that his Eminence had received from him a long report on the psychology of the faithful, "their thoughts, feelings, culture, education, tradition and their faith. You never acknowledged the report." He went on to show how the cult of man was coming to mask a pitiless dictatorship of clericalism. "What kind of faithful do you want? Robots? Talking machines to chant your slogans? Instruments for dominating the world? Terrified hypocrites grateful for their bit of material comfort? Traitors activating the dissolution of the Catholic Church? Is this the 'New Pentecost' you wear out our ears with in your homilies?"

The Cardinal knows, he writes, how many Catholics long again for the Eternal Church, how atrociously they suffer from the deviations inspired by this new *Church-in-search.* "How can you bishops become agents of spiritual genocide — making obligatory the Dutch-type catechism, fostering sexual education, imposing the ambiguous Mass, refusing churches to faithful Catholics?" As for the document the Cardinal was demanding that he sign, a kind of confession to his unreserved acceptance of the *Novus Ordo,* he said "Were I to sign it, I would consider myself dishonored, guilty before God . . . I would have no more reason to live. No, I want to save my soul, remain faithful to my Church, to my catechism, to the Mass of my ordination and to my priesthood which obliges me not to betray the trust of thousands of souls who have confidence in me. Do what you will, Eminence. I will do what my duty commands: serve God by saving souls."

According to Figueras the idea of taking a church had long been in the air. It would seem, in fact, that the first to put the idea into words, and that way back in 1970, was Archbishop Lefèbvre. Talking with Msgr.

Ducaud-Bourget he said, and not in a joking tone, "Well, then take a church!" Later on several occasions he repeated the suggestion.

Among the priests now working with the ex-Chaplain of Malta, his right-hand man, Abbé Serralda, was urging him to make a move, as was Abbé Louis Coache who came often to Salle Wagram from his flourishing retreat house at Flavigny. Public opinion was growing. Wrote Dominique Janet in the Paris daily *Aurore*: "Is it possible that thousands of faithful have nowhere to worship but in rented gymnasia, music halls, cellars, that they are excluded from the old churches which they, more than any other Catholics, love so dearly? There is a kind of persecution here that is truly mean and shabby for all its refinement."

François Ducaud-Bourget was nearing his 80th birthday. Quite bent now with arthritis, his eyes as lively and eager as a boy's, he was still living near the Laennec Hospital in a small, sixth storey walk-up with his books, his great hand-carved crucifix, his photographs, mementos and his pure white cat. All the while he continued to write some of the finest poetry in the French language and to publish his literary quarterly, *Matines*.

One day, early in February 1977, the decision was taken. A "commando operation", as the press would call it, was planned for the church in the Latin Quarter where Fr. Serralda had served as assistant pastor from 1964 to 1968. Only Monseigneur, his nephew, M. Ducaud, fathers Coache and Serralda were to know about the scheme. Some 20 or 30 yards from Saint-Nicolas stands the Mutualité, an insurance company with a large auditorium. Fr. Coache rented it for the morning of February 27, ostensibly in order to celebrate Mass. As three priests donned their finest vestments the usual thousand faithful gathered. Then, very quietly, with scarcely a word of explanation, they were ushered out the door, along the short stretch of the Rue Monge and slowly, silently now, into the main door of Saint-Nicolas-du-Chardonnet where a concelebrated *Novus Ordo* rite was coming to a close in the presence of some 40 people.

As the front of the long nave began to fill there was a stir. Then through the main door came a solemn procession. First the thin gold processional cross held high, then Msgr. Ducaud-Bourget, his priest, the vested choir boys and more faithful. Husky young men had already moved ahead quickly to carry the large table out of sight while the venerable officiating priest, his deacon and subdeacon proceeded to mount the steps of the long disused high altar to begin a solemn high Mass in the ancient rite.

Masses continued throughout the day and all the days ahead. At the beginning there were all night vigils of prayer. Electricity had been cut off and the sight and sound of a candlelit church full of worshippers brought crowds from all over Paris. During the first days, after activists among the ousted parishioners attempted a comeback, the loyalists organized a guard corps. Some 40 men, mostly young, volunteered to eat and sleep in the church, taking the night watch in alternating shifts. They were a mixed lot ranging from Sorbonne students to computer analysts. There was a postman, a ceramics designer, a circus performer, a highschool teacher and a middle-aged lavatory attendant at the Folies Bergères.

The police had, of course, been immediately notified by the *curé,* Pierre Bellego, a thin, nervous man in his early 50's, whose real base was Saint-Sèverin, that jewel of a medieval church a few blocks away. With the drastic fall-off in attendance, episcopal authorities had decided to make of the two churches one parish. Fr. Bellego had removed the gothic altar at Saint-Sèverin and erected in its stead a kind of platform from which laymen, and laywomen, after drinking the sacramental wine took baskets of bread to pass out among the congregation. During the week the church was often rented out for concerts. It boasted a small circle of dedicated Left-wing youth, the activists against whose molotov-cocktails the Saint-Nicolas volunteers stood guard.

The police refused to take any action and the Cardinal Archbishop was remarkably hesitant. Not until March 1 did he send Fr. Bellego a message of solidarity in which he characterized the action of the *intégristes* as "an attempt to suffocate the Gospel." Promising to do all he could to help him get back his church he wound up rhetorically, "Where the bishop is, there is the Church!" Still he made him wait three weeks before permitting him to take the case to court. Ignoring the Law of Separation, the court decided in favor of the ousted pastor. He was provided with a court order permitting him in 10 days time to choose a bailiff and proceed to Saint-Nicolas where, if the occupiers did not immediately evacuate the premises, armed police would take over the building. During those 10 days the court order found its way to the desk of the Minister of the Interior who has held onto it ever since.

The invaders of Saint-Nicolas know that it is thanks to the French political situation that they continue to hold their church. The nearly invisible edge the Center-Right holds over the Left precludes the risk of using force against them. Msgr. Ducaud-Bourget has made it clear he would have to be dragged out in full vestments and by his feet. How big a sector of the electorate would be alienated by a scene like that the politicians cannot be sure.

Asked what he thought was the most significant thing about the taking of the Latin Quarter church, Msgr, Lefèbvre answered, "reconversions". So many, many people of Paris are finding again the faith they thought they had lost. In a letter to the daily *Le Monde,* a housewife put it this way: "There is paradise at Saint Nicolas! Readers will say I am an idiot but I wept for half an hour the first time I went there." Thirty-three, with three children, trying with her husband to make a go of things, to pay the rent for a rundown flat that takes half his salary, she works from nine to one outside and then far into the night at home. It would be good to rest a moment on the way home from work in some quiet church. "But what church can one go to? They are all cold and empty now with all the familiar things taken away, all the intimacy gone. And the intellectual priests who tell you to think of the 'third world'; but whoever thinks of his neighbor in France anymore?"

Then Saint-Nicolas and that half an hour of tears and prayer. "Now everything is all right. Me, poor? When I can go to Saint-Nicolas? Me, unhappy, when there is Saint-Nicolas? O good St. Nicholas, protect us, guard us from the police!"

St. Nicholas? Bishop of Myra in Asia Minor during the fourth century; patron of countries, provinces, dioceses, cities and innumerable churches; saint of children, merchants and pawnbrokers.

Chardonnet? Thistles. For the Conciliar Church of France and the Cardinal Archbishop of Paris, a briar patch.

2

The Fourth Conciliar Pope

Early on the evening of October 16, 1978 when the resonant voice of Pericle Cardinal Felici boomed out over the immense floodlit crowd in the Piazza of St. Peter to pronounce, syllable by syllable, the name *Carolum Wojtyla,* there was a hush then applause that was at once polite and relieved, but over it a babble of questions. Who? A Pole? What Pole?

Six months later reaction to the presence of the Polish Cardinal in the Chair of Peter had grown in warmth and enthusiasm until only the great Piazza itself was extensive enough to hold the throngs that came for the Wednesday general audiences. At Eastertime 1979 every hotel and pension room in Rome had been booked for weeks in advance. Space in restaurants, excursion buses and even park benches was at a premium. The number of Italian and foreign visitors to Rome, even that early in the season, was surpassing any of the Holy Year crowds. Undeniably, as far as rapport with the public was concerned, the first half year of the Wojtyla pontificate was a resounding success.

After the years of bewildering change following the Second Vatican Council and the increasing tension of the last half of the Montini reign, Catholics everywhere were ready to rally to a new Pope, to come in touch again with a luminous, confident Holy See. And what Catholic was not drawn to the exhuberant figure of Karol Wojtyla? With his vigor, joyousness and obvious piety? With his renowned intellectual gifts and his refreshing Slavic bluntness after the complicated suavity of the so-Italian Giovanni Battista Montini?

Conservatives, those Catholics who, though dismayed at the changes, obey because Rome has ordered them to, welcomed Pope John Paul II as a rescuer. They took and continue to take each exhortation to prayer and each slight pull on the the reins of discipline as proof that here is the man sent by God to put everything aright, to do all the things good Pope Paul had tried unsuccessfully to do. If he mentions the Second Vatican Council half a dozen times in every discourse it is because he knows what the Council — so abused by the radicals and so wilfully misunderstood by the traditionalists — was really all about.

Already in the first six months the new Pope gave conservatives much food for hope, promising reforms in the pontifical seminaries, advising nuns to dress appropriately, urging priests to embrace the sacrifice of celibacy willingly. In Mexico he told the Latin American bishops that the concept of Christ as a revolutionary was false. He made common cause with the Ukrainian Uniats and for one brief moment at least, revived the almost forgotten prerogative of the Vatican to publicly censor arguments appearing in a theological treatise. Early in April the Sacred Congregation for the Doctrine of the Faith, with papal approval, announced to the media that they had found the book of a little known Dominican, Jacques Pohier, *Quand je dis Dieu* to contain denials of nearly every tenet of the Catholic faith.

All this could have been expected to bring to the side of the Pope not only the conservatives but the traditionalists as well. It can even be surmised that this was the intention. Already during the 1977 Synod, the world episcopal assembly dedicated to "catechesis", there were indications that certain of the most influential bishops were aware of the fact that the rhythm of Conciliar change would have to slow down. In addition to the visible laceration that traditionalists represented there was the alarming increase in defectors, people who were simply bored with the new rites and were quietly walking away. If, as several major Synod interventions indicated, there was an awareness that things had gone too far too fast, then conservative gestures on the part of whoever would become Pope could have been expected.

But the traditionalists did not rally to Pope Wojtyla. Although very few of them had heard of him before the night of October 16 they had been put off by the second phrase called out to the floodlit crowd by Cardinal Felici . . . "the name, *Joannes Paulus II.*" With that they understood that he was claiming his place as fourth in the line of Popes of the Second Vatican Council, the Council that changed the Church.

Like John Paul I, his successor would reject crown and throne. The only symbol of authority he accepted during the newly invented "inaugural" ceremony was the pallium, a vestment he had already worn as Archbishop of Krakow. The new ritual words, at once sentimental and triumphalistic, were remarkable for what they did not say: "Be blessed by God who has chosen you as supreme pastor of the whole Church, confiding in you the apostolic ministry. May you shine gloriously during many years of life until called by your Lord to be covered with immortality at the entrance of the heavenly kingdom." Left out were the essentials. With the traditional bestowal of the triple crown these had been perfectly clear: "Receive the tiara of three crowns, knowing you are the father of princes and kings, the guide of the faithful and the Vicar of Christ on earth." Little wonder that the first words of John Paul II to the crowd in the piazza were not the words of a father, guide and vicar but those of an evangelist preacher: "Brothers and sisters!"

Then, three months later, should any doubt remain or any conservative gesture beguile, the new Pope told traditionalists clearly, cuttingly, just where he stood. It was in Mexico City on January 27 in his talk during the concelebration in the Cathedral: "Those who remain attached to incidental aspects of the Church, aspects which were valid in the past but which have been superseded, cannot be considered the faithful."

There are two questions concerning Pope Wojtyla about which traditionalists were wary from the first weeks when biographical data about him began to emerge. As a philosopher taking part in international conferences, had he managed to steer clear of heresy? As a prelate in Communist Poland, had he managed to steer clear of Marxism? So far neither question can be answered definitively. The forthcoming trip to Poland will no doubt reveal much as will the publication in non-Slavic languages of his philosophical works, although when or indeed, if this happens is uncertain. In October 1978 a Dutch publishing house announced that *The Acting Person* would come out "presently". In December a Prof. Alfred Bloch in the United States wrote a letter to *The New York Times* saying he was the authorized translator of *Person and Action* which was "nearing publication date". Then *The Catholic Mind* for February 1979 announced that Prof. Anna-Teresa Tymieniecka's translation of *The Individual Acting* would "soon appear". All the titles refer to *Osoba y Czyn,* written by Archbishop Wojtyla in 1969, a book which George Williams, Unitarian divinity professor at Harvard University, calls a "major phenomenological work." He writes that the Pope "has long belonged to a circle of philosophers of various thrusts who are collectively called phenomenologists."

Phenomenology in its pure form is a descendent of idealism and positivism and it involves the contention that the existence of substance is an illusion — that matter is no more than an indeterminate and unknown something underlying phenomena. Prof. Williams, who has known the philosopher Wojtyla for some 16 years, explains that the phenomenological system, "derived from the Bohemian-born Jew, Edward Husserl (1859-1938), has led to such recent permutations as the hermeneutic phenomenology of Martin Heidegger and the existentialist thinking of Jean Paul Sartre." The present Pontiff, he continues, "thought it would be possible to use the methodology of one phenomenologist, Max Scheler, (a convert from Judaism who later left the

Church) as a starting point for rebuilding a Christian ethic."

In a brilliant rundown on existentialism in a recent issue of *The Wanderer*, the English scholar, Philip Trower, reveals the fact that this essentially German philosophical trend, inherited by Heidegger from Kant ("reality is essentially unknowable") was popularized in France during the early 1940's by intellectuals among the German occupation forces and from postwar Paris it was introduced to the world at large by Sartre, Camus and Samuel Beckett. It should be noted that young university-trained Germans were among the officer corps of the occupation troops in Poland and precisely during the formative years, 18-24, of Karol Wojtyla. He was in his second year at the university when the war began and he did not enter the seminary until three years later.

Regarding this period one can assume that he suffered seeing his country defeated and occupied but not that he did anything violent about it, that is, that he engaged in any underground activity. The reason I say this is that not one word to that effect emerged during the first weeks of intensive search for biographical data on the part of correspondents in the Vatican press rooms. Polish journalists were there, too, and prominent among them was Jerzy Turowicz of the *Znak* publication, who has known Karol Wojtyla since school days. He pictured to us a university student who worked after class in a chemical plant (all Polish chemical plants were geared to help the German war effort) and who still found the energy to spend long evenings rehearsing and performing leading roles in a quasi-professional theatrical company.

The romantic story of anti-Nazi underground adventures, first planted by *Time* in its Wojtyla cover story was expanded by Malachi Martin in *National Review* until the already overworked youth was "wanted" for carrying on a fulltime 007 operation complete with plans for a secret weapon. Considering how regular and above board the days of his life would have had to have been to admit school, factory and theater, he would hardly have been difficult to catch and to haul off to the detention center Oswiecim less than 30 miles away in the same Diocese of Krakow. Oswiecim is better known by its Austrian name, Auschwitz.

More in keeping with what we know of Wojtyla as Bishop and Cardinal is the assumption that both as a boy and later he managed to get along with the powers-that-be while pursuing his own course. "We respect all ideologies," he told Polish faithful on the feast of Corpus Christi 1978. It is also not unlikely that the occupation, as it did for intellectually eager youth in France, opened to him the fascinating and nebulous world of Martin Heidegger and that this orientation set his life on a course which, given the trust both John XXIII and Paul VI placed in him, was to change the course of the Catholic Church.

Heidegger, according to Philip Trower, dethrones the mind and puts in its place experience. "If the shape of Christian belief once seemed clear to you but now seems fuzzy and without substance, if your priest speaks to you of Christian faith, life situations or meaningful experiences without your being sure whether he believes in the Incarnation and Resurrection, the afterlife or even in God, existentialism is largely responsible." To understand reality, Heidegger claimed, there must be a total surrender to experience. Cardinal Wojtyla who, at 51, became one of three European bishops who are members of the Vatican's permanent Episcopal Synod, was also official theologian for the 1974 Synod on "evangelization" — something to be experienced, not taught. At the 1977 Synod dedicated to "catechesis", his message was: "The person who lives out a catechesis is the best catechist. Personal acceptance is what counts, not just mental assent." That Synod breathed Martin Heidegger.

Philip Trower sees in existentialism and phenomenology the reason why "so many Christian beliefs are being rotted at the roots. For intelligent thought of all kinds and the Catholic faith in particular it is like a powerful solvent . . . It is the introduction of existentialist terminology and categories of thought which has enabled theological revolutionaries to make it seem as if all Catholic doctrine were dissolving in a mist of doubt."

First and foremost among these theological revolutionaries is a pupil of Martin Heidegger, the Austrian Jesuit, Karl Rahner. Admonished by Pius XII, he was reinstated by Paul VI and received in private audience by John Paul II shortly after he became Pope. Trower considers Fr. Rahner to be the only figure so far in neo-Modernism of comparable importance to Teilhard de Chardin. "He has been doing for existentialism what Père Teilhard did for evolutionary progress religion. It would be difficult to say which of these men is responsible for more damage."

That Pope John Paul keeps up contacts with his old philosopher friends comes out now and then. At the Vatican he received privately, not only Fr. Rahner but members of the International Institute for Phenomenological Research. A year before Cardinal Wojtyla was seen dining at the chic little Vietnamese restaurant near the Pantheon in Rome with the leading Husserl scholar, the above mentional Dr. Tymieniecka. His continuing interest in the phenomenological analysis of the individual formed the basis of his address before the Harvard Summer School in 1976, according to Prof. Williams writing in *The Catholic Mind,* February 1979. "In the address entitled 'Participation or Alienation' Cardinal Wojtyla noted that alienation (a word first introduced in its socio-political sense by Karl Marx) was as often present in socialist societies as in others." The burden of the talk according to Williams, was not slanted toward the individual as much as toward the collectivity "organic and voluntary (like the nation or the labor union) and of redeemed persons in their collectivity of the reborn, the Church."

Much discussed but never clearly defined is the relationship of the present Pope with Communist authorities during his years as Archbishop and Cardinal. In 1945, when the Germans retreated from Poland and the Russians moved in, young Wojtyla had completed his university training and was more than half way through the seminary. The following November he was ordained and permitted to go to Rome where, while attending classes at the pontifical university of the Dominicans, the Angelicum, he lived at the Belgian College, then under the Dutch Bishop, later Cardinal von Fuerstenberg. He returned to Poland at the end of 1948 in time for the complete takeover of the government by the Communists who jailed 700 priests and more than that number of religious. After several years as parish priest and student chaplain he went on to lecture on philosophical ethics at both Krakow and Lublin Universities. Those were the years when Cardinal Wyszynski was under house arrest. The situation had eased somewhat by the time Fr. Wojtyla was made a bishop in 1958. The next year he brought out his study on Max Scheler and soon afterward a book on marriage called *Love and Responsibility.* Bishop Garonne of Toulouse, later Cardinal and the chief inquisitor of Archbishop Lefèbvre, recommended the brilliant young Polish prelate to the Vatican just as preparations for the Council were getting underway. Bishop Wojtyla would bring to the key Council document, *Gaudium et Spes,* his Heidegger-Husserl-Scheler concepts in a determining way. In 1964 he was raised to Metropolitan of Krakow and admitted to the College of Cardinals in 1967.

During those years when tension between Church and State continued in Poland, Cardinal Wojtyla can be said to have taken his part but that he at any time suffered from the situation does not seem evident. He was travelling freely all over the world, publishing books and lecturing at international philosophical congresses. Meanwhile he was playing an important role in the Vatican's program of *Ostpolitik.* Williams cites his defense of *Znak* and its editor, his friend Jerzy Turowicz, by going personally to Pope Paul to show him how Turowicz, in making little of the loss of the Ukrainian Uniats and much of brotherly relation with the Moscow Orthodox, was really carrying out the Pope's own "opening to the East".

More pro-Communist than *Znak* had been the Pax movement, condemned by Cardinal Wyszynski for years.

On April 4, 1979 the Cardinal, surely with the new Pope's consent or at his bidding, granted the president of Pax an interview which the latter discribed as "encouraging." Meanwhile, at the time of the installation of Pope John Paul II, Polish government officials, beginning with the Ambassador to Italy, were glowing in their praise of him and the Minister of State, Jablonski, came to Rome with a large entourage. Following the example of Pope Paul who received the Soviet Foreign Minister four times, Pope John Paul granted Mr. Gromyko a long audience in March. Finally, the appointment of *Ostpolitik* expert, Agostino Casaroli to the office of Pro-Secretary of State can leave little doubt of the commitment of Pope Wojtyla in this field.

Not all papal audiences are listed in the official daily bulletin. A case in point is the audience granted Mr. and Mrs. Ladenius by Pope Paul VI (see the chapter on the charismatics). As far as I know there was no listing of a private audience granted the Mexican engineer, José Alvarez Icaza, which occurred some time during December 1978 or the following January. Alvarez, who devotes all his time to promoting Marxism in Latin America, probably met Bishop Wojtyla during the Council when he rented a lavish villa near Rome in which to entertain impressionable prelates. Long a member of the Prague-based, Communist-sponsored Christians for Peace Congress whose president, until his death at the feet of Pope John Paul I was Nikodim, Metropolitan of Leningrad, Alvarez was the chief speaker at the first Latin American assembly of the Congress which took place in April 1978 in Panama City under the auspices of Marxist dictator, General Torrijos, and Mexico's "Red" Bishop, Sergio Méndez Arceo of Cuernavaca.

That Alvarez Icaza should have been received by Pope John Paul just prior to the opening of the Latin American Episcopal Conference at Puebla is significant for the reason that, in company with certain veteran IDOC members like Gary MacEoin, it was he who set up the flourishing Left-wing press bureau, CENCOS, which provided Marxist-line literature and two liberation theology press conferences daily throughout the period of the CELAM meetings. Toward the end, Sr. Alvarez went so far as to vaunt his friendship over the years with the present Pope in order to make ridiculous the claim of Mexico's conservative Catholics that they were on the side of the Pope and the angels against his organization, the Devil and Moscow.

But it is little wonder that both sides should lay claim to the new Pope, that both conservatives and Communists in Puebla were shouting *Viva el Papa!* Ambiguity, for traditionalists the most negative aspect of Vatican II documents, runs through all the messages of this fourth Conciliar Pope. In the southern Mexican town of Oaxaca he said there must be no hesitation when it comes to the expropriation of private property "correctly carried out" when it is in the common good. Correctly carried out — who can say what is the correct way to seize a citizen's property? Those who cling to "the incidental aspects" of the Church — what traditionalist will say the thing he clings most tenaciously to, the Holy Sacrifice of the Mass, is incidental? Nuns should dress "appropriately" — what two updated nuns would agree on what is appropriate? The final document of CELAM, as approved by the Pope, carries a blanket condemnation of "materialistic capitalism" and " atheistic Communism" — what capitalist will admit to being a materialist and what Communist in Latin America, unless he belongs to the far-out intellectual fringe, will say he is an atheist?

The trick is in qualification. Condemnation can be tempered by qualification to admit everything. Some kind of high point in ambiguity was reached on the November day in 1978 when Pope John Paul asked Msgr. Lefèbvre if he would accept the documents of Vatican II "in the light of tradition." The Archbishop must have decided to join in the Pope's word game when he answered, "yes" because he knew and later stated in his session on January 11 before members of the Sacred Congregation for the Doctrine of the Faith that certain documents of the Council are quite contrary to tradition.

That Pope John Paul would like to face the traditionalist challenge successfully there can be no doubt, nor can there be any doubt that he is bound to fail. There is, however, another field for reconciliation where he has a chance to succeed, although the idea may seem fanciful at the present time. The thought flashed through my mind listening to the last part of the "inaugural" homily when he cried: "Open the doors wide! Do not be afraid!" Then my suspicion was confirmed when some months later he received a German journalist who had set out to walk the 3000 miles separating the capital cities of the countries who will vote for a European parliament. Arriving at the Vatican he was told by the Pope: "But you must go to the East as well. Have courage! The East is Europe, too; do not be afraid!"

Given the heavy Socialist presence in this Parliament of Europe, given a Pope who "respects all ideologies", given his right-hand man, Archbishop Casaroli, the coming together of two Socialist Europes may be the reason for the election of October 16, 1978.

3

Rome and the Archbishop

It happened to be in Rome, not in Switzerland, that I first met Archbishop Marcel Lefèbvre . . . in Albano Laziale, the town beyond Castel Gandolfo in the hills near the city where his Rome base is a low, rather austere modern building set in a luxuriant old garden.

It was March 4, 1975, a dark spring day of torrential rain. An Italian friend, a fellow journalist and an early member of the first group to form in the name of *Una Voce,* brought me out to meet *"Monseigneur"*. The day before he had been called to the office of Cardinal Garonne and, in the presence of Cardinals Tabera and Wright, been submitted to long hours of inquiry into his work and intentions.

As he talked to us in the sparsely furnished convent parlor it was clear that he was still under the impact of the encounter, still surprised at finding that the Vatican's invitation to come to Rome for consultations had been, in reality,, a summons to appear before judges. And alone. Even murderers, my friend suggested, are permitted to face the law with counsel. He smiled and shrugged in his quiet, unmistakably French way. The gesture would become familiar to me in other long talks with him at Albano, in Paris, in Michigan. That first time he said that the question of his being supplied with tapes of the session with the Cardinals was still pending and he was insisting that the promise to give him a copy be kept. The day after he would come to dismiss that promise as valueless. Before we took leave Mother

Marie-Gabriel, the Archbishop's sister came in, beaming with goodness and warmth, and then my friend and I knelt down for the episcopal blessing.

Rome is Msgr. Lefèbvre's city in very many ways. Here it was, during the late 1920's, that he attended the Pontifical Gregorian University and here it was, after forty years with the missions in Africa, that he spent the four years of the Second Vatican Council and, as a member of the preparatory commission, the two preceeding years. Once the Council was over he decided to stay on in the city in voluntary exile from the missionary Order of Holy Ghost Fathers who had elected him Superior General only to embark on a course of updating which left no room for superiors of any kind. In the heart of Old Rome, on the crooked little street of Monserrato, he found two rooms to let by some nuns and there he spent several years in writing and reflecting on the Council which had turned out so differently from what he had expected. It was at this lodging that a group of French seminarians sought him out and it was from there that he sent out his first tentative feelers to old friends in the French hierarchy about the possibility of founding a house of studies — a course that would later bring reporters and cameramen to Rome from all over Europe and beyond to catch a word or a glimpse of the "rebel bishop".

On September 6, 1976, the day Archbishop Lefèbvre was received by Pope Paul, newsmen trooped to Rome by the hundreds and there was hardly less of a crush the following June when, on the invitation of a member of the old Roman aristocracy, Princess Elvira Pallavicini, he consented to give a lecture at her residence.

" Rome blushes," fulminated the Pope's Vicar, Ugo Cardinal Poletti, in a communiqué published in all the leading Italian dailies, "at what promises to be an anti-Roman demonstration, offensive to the Faith, to the Catholic Church and to its divine head, Jesus." The invited guests of the Princess were referred to as "nostalgics, prisoners of repetitive traditions which have nothing to do with their vaunted fidelity to the Church."

I found the administrator of the house, the great Palazzo Pallavicini-Rospigliosi, struggling under a barrage of requests for information and pleas for invitations coming in from all over Europe. All that week pressure had been mounting against the initiative of the Princess, a handsome woman in her early 60's who is confined to a wheel chair. A Cardinal close to Pope Paul visited her to urge her to cancel the event. An emissary arrived from exiled King Umberto in Portugal to say that he was against it. Prince Aspreno Colonna, spokesman for the so-called "black" or Papal nobility, announced in the newpapers that they would stay away and the Grand Masters of the Knights of the Holy Sepulchre, the Noble Guard and the Knights of Malta forbade their men to attend. Prince Sforza Ruspoli, nephew of the last Grand Master of Malta, declared to reporters that he would keep his oath of obedience "with gritted teeth" in the face of an unjustified and dictatorial interference with the freedom of the Knights.

As for the Princess, she was dauntless. By way of a press communiqué she said, "It is incomprehensible that the private expression of theses which the bishops of the whole world upheld until a few years ago, should so greatly disturb the security of an authority which ought, on its part, to have the strength of doctrinal continuity."

Although virtually every velvet-covered chair in the main salon was occupied, although standees were lining the sides, adjacent halls and even the grand staircase when I arrived an hour early, I managed quite miraculously to find a seat in the front row next to Prince Filippo Orsini and only two places away from Msgr. Ducaud-Bourget who had come down from Paris. The lecture, that "offense to the Faith", opened with the sign of the cross and a Hail Mary recited in Latin by a standing audience and it closed with the singing of the *Salve Regina.* Speaking mostly in French, sometimes in Italian, Msgr. Lefèbvre dwelt on the pre-Conciliar period when the groundwork was being laid by progressives so that the changes they wanted could be pushed through at the Council sessions. In all, he spoke for two hours in a quiet, conversational way.

The question of the press and the traditionalist movement, particularly in regard to Archbishop Lefèbvre, is often misunderstood. He, himself, went along with the Rector at Ecône for a time, agreeing that reporters should be kept away from the seminary. By June 1976, however, he had changed his mind and at the ordination ceremonies in 1977 some 200 journalists were given the courtesy of a preliminary press briefing and a reserved space on both sides of the outdoor altar. He is, after all, more than anything else, a missionary with a territory no longer confined to isolated villages in tropical Africa but spreading out to pockets of the old Faith scattered all over the world. At the Episcopal Synod of 1977 a bishop complained of the "Lefèbvre problem" in his diocese in Polynesia. The only way to make a mission of that extension in any way effective is through modern mass media.

Usually the results of his relations with the press turn out well. Cases of blatant bad faith — Charles Wilson reporting in London's *Catholic Herald* that the Pallavicini audience consisted of a hundred or so curious and cynical journalists and as many "fascist thugs" — are happily few and far between as are the kind of thing *Der Spiegel* was guilty of in the summer of 1976. The German weekly published an interview which carried a few lines that were shockingly detrimental to the Archbishop. Elizabeth Gerstner acted as interpreter for the talk which contained about four times as much material as was printed. She said that the damaging question and answer were there all right but that they had nothing to do with each other. One of the *Spiegel* editors, cutting the overlong tape, had spliced the question. "Are you planning to found a Church separate from Rome?" to the answer, "We are already doing it — in France, England, America." Removed was the real answer, "No", to the question as well as the question the published answer belonged to, "Do you plan to expand the Society to countries outside Switzerland?" Meanwhile, as might be expected, NC News Service splashed a story by Fr. Placid Jordan with the headline, "Lefèbvre setting up a Church independent from Rome."

While it is not to be altogether ruled out, it is highly improbable that the faulty editing of *Der Spiegel* was done on purpose. What is certain is that the journalist who wrote the story was deeply moved by his conversation with the Archbishop. When he subsequently interviewed Mrs. Gerstner he confessed to her that he had been a priest.

Generally the "rebel bishop" story excites intelligent journalists. Some of the most prominent newspaper men in Europe, agnostics all, have asked open and challenging quesions. Noteworthy was the television interview on February 5, 1978 by the French editor-writer and Socialist politician, Jean-Jacques Servan-Schreiber, an abbreviated version of which follows. His opening question, "Are you a Roman Catholic" brings these notes back to what they started out to be, the Archbishop's relations with the city of Rome. In answer to that impertinent question he answered that yes, he is quite thoroughly Catholic and quite thoroughly Roman. "I have the highest regard for Rome. That is where my priestly training took place. Rome is so important to me that I have opened a house there, at Albano some 20 miles away, so that my young priests have the opportunity to spend some months near the city. I want them to know, love and feel united to Rome."

Of all the hours he spent in Rome or ever will spend there it may well be those of the afternoon of the vigil of Trinity Sunday 1975 were among the most important. The Basilica of St. Mary Major, mother of all the Marian churches in the world, stands half an hour's walk from St. Peter's and on that Saturday afternoon in May, with no camera or reporter to watch, 3000 pilgrims, most of them from Paris, entered quietly to fill every bench and to stand or kneel in the aisles. Then, entering in slow procession, 107 young men of Ecône in cassock and surplice, chanting the *Laudate Sion,* led the way to the great altar for Archbishop Lefèbvre, clad in high gold miter and glinting vestments. Approaching the foot of the steps he knelt down to say the first words of the forbidden traditional Mass. "I will go unto the altar of God.". Came the response, "to God who gives joy to my youth."

In his little Parisian review, *Itinèraires,* Jean Madiran would exult,

> *Tranquilly, solemnly, the traditional Mass was celebrated in Rome. For the salvation of the city and for the honor of God it was done. All the pressures, the threats, the manoeuvres of those who hold power in the Church were unable to prevent it. The arbitrary excuse to forbid the true Mass in the name of Council and Pope is an old story. The Mass continues. And it is the Mass, said with daring if necessary, that will save the Mass.*

The die was cast and a bond was sealed between dissenting Catholics wherever they were and at least one member of the hierarchy. Traditionalists could say, "Now we have a bishop!" By bringing the old rite to the high altar of a Roman basilica for the first time in at least six years and for the last time in nobody knows how many more, Archbishop Lefèbvre challenged post-Conciliar Rome on its own ground. He had become, although the news media had not yet given him the tag, the rebels' bishop.

By the time Jean-Jacques Servan-Schreiber interviewed the Archbishop on French television the furore of 1976 and 1977 had died down, thanks in great measure to the Vatican's self-imposed campaign of silence regarding the embarrassing affair. The quieter atmosphere was conducive to lucid, unhurried questions and answers. After the opening subject of Rome the dialogue, about half of which is translated here, continued:

JJSS *You insist, Monseigneur, that you are Roman Catholic. But isn't obedience to the Pope part of being Roman Catholic?*

ML The question of obedience is certainly of great importance in the Catholic Church. But the authority which makes use of the laws has the right to obedience only when it employs the laws to achieve the objective for which it received authority. An authority which uses the power to deviate from that objective has no right to obedience.

JJSS *And in what regard do Pope Paul and the Church deviate from this objective?*

ML The Pope, and this was laid down very firmly in the decree on infallibility by Pius IX, receives his entire authority for one purpose and that is to preserve the deposit of the faith. The fact that the deposit of the faith is no longer preserved is reason for not obeying any longer.

JJSS *It is an unusally grave charge to say that the Pope, the successor of St. Peter, does not preserve the deposit of the faith.*

ML It is very grave. Of that I am fully aware.

JJSS *And what is your definition for the preservation of the faith? Do you not put a tradition of external customs, a collection of rituals on the same level as faith?*

ML No, by no means. When I speak of the faith I mean the official magisterium of the Church, the official doctrine which has been handed down for 2000 years. This revelation was given by Our Lord to the Apostles and entrusted to their successors, the bishops, who on their part must preserve the deposit and pass it down from hand to hand to the faithful. That is the office of the bishop. Since the Second Vatican Council the deposit of the faith has not been preserved. There are liberal and protestant influences at work within the Church. It is not a question of customs. It is a question of truths. The Credo must be handed down faithfully in such a way as to be consistent with the belief handed down to us from the Apostles. This is very important.

JJSS *You have said this: Cardinals Montini, Bea, Liénart, were at the fore during the Council searching for a new way to reform the Church in order to make it more acceptable to the modern world which, you say, has false philosophies, false religions, false social and political principles. Is this not a condemnation, not merely of the cardinals but of the entire modern world?*

ML Certainly, if one thinks of the evil in the world, which does not mean that everything in the world is evil.

JJSS *But the Church itself has not stayed the same through the centuries. It has evolved. The Roman pomp, the administrative apparatus, the liturgy, becoming more complicated through the centuries — all this was unknown to the Early Church. Are you of the opinion that the Church during the last two centuries has found its final form and that absolutely nothing must be touched or reformed?*

ML No, I don't say that certain things may not be changed in certain minor ways. But what cannot be changed are the essentials of the faith. One cannot change the Creed. One cannot change the catechism although one can present it in different ways and with pictures to make it easier for children to understand. But one cannot change the substance of what is taught without changing the Church itself.

JJSS *But what of the conclusions of the Council which were accepted by a large majority of the bishops?*

ML First of all it is necessary to say that this Council was not dogmatic and that it defined nothing. On the other hand it is true that the large majority of the bishops accepted the Council documents and I, myself, shared in this. But it is just as certain that the majority of the bishops were very troubled and that they were persuaded to sign the acts because Pope Paul made it very clear that there should be no hesitation in doing so. I, too, was personally impressed by the fact that the Pope wanted the documents to be signed as presented. I signed most of them and there were only two which I refused to sign, the one on Religious Liberty and *Gaudium et Spes*, the Church in the Modern World. And while it is true that most of the bishops approved the subsequent reforms they rejected the new rite of the Mass. Despite this it was enforced. The Holy See brushed aside the wishes of the bishops.

JJSS *Even if a few bishops and cardinals seem to agree with your stand against modernization, how is it none of them have publicly assumed your position?*

ML My stand was made public because I was founding a seminary for which I had to make a decision. I had to choose the new patterns or hold to tradition. But I admit that I find it difficult to believe that among nearly 3000 bishops so few make even a sign of distaste for what is going on in the Church.

JJSS *How do you explain that? How is it possible that the collectivity of the hierarchy accept the reforms with you the only exception?*

ML As the sole publicly declared exception, yes. But I believe that if you were to ask the others privately they would deplore the present situation. But they prefer, out of obedience and respect for Rome to remain silent and to wait.

JJSS *And you do not?*

ML Oh, no. I do not. I prefer not to deceive myself. I prefer to be in the right. Whether or not the Pope is in the right is not important for me. What counts for me is the truth since the truth is God and I prefer to be with God than with the Pope.

JJSS *But Monseigneur, is it not a typically Protestant attitude to say, "If I believe in a truth I must practice it in spite of the hierarchy?"*

ML No, because the Protestant thesis is subjective and does not refer to objective truth.

JJSS *Could you clarify your objection to the document on Religious Freedom?*

ML The text proposes that every man has the natural right to freely and publicly express and spread his religious beliefs without being hindered by any human authority. Never has the Church admitted anything of the sort. The Church says one may put up with error but there is no such thing as a natural or God-given right to err. Such an idea is in direct opposition to what the Church has always taught.

JJSS *But the idea that non-Catholic Churches are in error leads back logically to the Crusades.*

ML Truth is necessarily intolerant of error, as light is of darkness. One cannot have both at the same time. One cannot live in a state of continual contradiction. That is in the nature of things. What do you want me to do about it?

JJSS *Is Pope Paul involved in this contradiction?*

ML He helps bring it about. His commitment to ecumenism means one can no longer tell where the the border between truth and error lies. Ecumenism puts all religions on the same footing. This for the Catholic, is absolutely unacceptable. Cordial relations with Protestants and Muslims is another question. I was for many years a missionary in Africa and I had very good relationships with Protestants and Muslims but I never thought of asking whether Islam or Protestantism were on the same level as the Catholic faith.

JJSS *If you, Monseigneur, have not been able to mobilize the masses in these last years, does that not prove that yours is not the way to save the Church?*

ML The Apostles were twelve when they began. They needed 300 years to evangelize the world. Obviously, I do not claim to be the same. But, do you know that the seminary at Ecône had 43 entries this year? And this under persecution from Rome?

JJSS *Monseigneur, next to your resistance in religious matters is your resistance in the field of politics. You wrote: "The thesis summarized in the three words Liberty, Equality and Fraternity were devised against the authority of God and against all authority. They have led to the ruin of Catholic civil society". But this is a condemnation of all modern democracies.*

ML If you think they are all based on those principles.

JJSS *France is.*

ML I do not speak of particular cases but rather of principles. If a society is based on the Ten Commandments...

JJSS *Was that the case of Spain under Franco?*

ML Yes, I believe that Franco saw in the Ten Commandments the basis for the constitution of his country. Unfortunately such pressure was put on him to "widen his vision" that he finally gave in. The fact that the Church itself takes the view today that it is more important to have a society based on human rights than on the Ten Commandments is fraught with consequences.

JJSS *But you defend a past, an almost forgotten past, when the Church was linked with political power to hold up a social order that was hierarchical rather than democratic. Are you deeply convinced that is the message of Christ?*

ML For you political power seems to have to be democratic. It is true that most of the powers with which the Church had ties were monarchies but that was not always the case. There was Switzerland, a democracy for centuries. But the fundamental unity between Church and State is a unity desired by God.

JJSS *There is nothing about it in the Gospels.*

ML "Thy kingdom come, Thy will be done on earth as it is in heaven". Ergo: the will of God should take place not merely in the Church but in the civil society as well. Accord must reign between the law which the Church follows and the law which the State follows. God would not arrange for two societies living in discord with each other.

JHS *One last question. What of the future? Rome has said that if you consecrate a bishop you will be excommunicated. What of the continuation of your work?*

ML. Rather than create a situation which gives the appearance that I have broken with the Church — even though I know in my heart that I have not, I have preferred to leave the matter to Providence. Obviously, I could have an accident and die tomorrow. I am already old and I know I have not much longer to live. But I think that even then my work will continue. It will come about that a bishop will come forward to ordain my priests, my young seminarians.

On November 18, 1978 Archbishop Lefèbvre was received by Pope Pohn Paul II. The talk lasted well over an hour. Subsequent interviews which the Archbishop gave to *Vita* of Rome, *Aurore* of Paris and to French and Swiss television gave rise to a spate of news stories predicting a prompt reconciliation of the "rebel bishop" and the See of Rome. Traditional Catholics everywhere held their breath. Was the man they had come to look on as their spiritual leader about to do what he had always said could not be done? Was he going to try to reconcile truth with error?

One could take the reports as simplifications, exaggerations, misinterpretations but then came the little bulletin printed at Ecône and known as "Letter to Friends and Benefactors". Dated March 19, 1979 it consisted in the main of a reprint of the letter the Archbishop wrote to the Pope the previous Christmas Eve. With an admirable economy of words the letter traced the reasons for the formation of the Society of St. Pius X then realistically expressed the fear that scheduled talks with Cardinal Seper of the Sacred Congregation for the Doctrine of the Faith were not going to lead to any satisfactory result but would only delay a solution which the Archbishop felt seemed urgent to the Pope.

Traditionalists could take comfort in those words. But the main plea of the letter could only leave them perplexed. In effect, the solution which Msgr. Lefèbvre proposed was the authorization by the Vatican of the "free practice of what the tradition of many centuries had made use of for the sanctification of souls," this practice to be carried out "through the preaching of missions and retreats within the parishes in full submission to the local bishops". Here it was indeed difficult to follow. Some no longer tried. Writing in *Einsicht*, Dr Eberhard Heller of Munich said, "Msgr. Lefèbvre has always denied he is our leader but the fact remains that traditionalists everywhere look on him in that light. If, as his latest statements indicate, we are again leaderless, it is going to be very much harder."

Reaction of this kind must have come to Ecône from every part of the world and in such measure as to induce the Archbishop to make public the content of his second Roman "inquisition", that of January 11 and 12, in the presence of some half a dozen officials of the office of Cardinal Seper. This *dossier* was printed in Switzerland and a resumé of the most important questions and answers was put together by Louis Salleron for *Aurore,* April 26. Traditionalists, who had feared "their" bishop had embraced the unreal by trying to bring together the Church of twenty centuries and the Church of a decade and a half, were reassured. His answers to the Congregation put them back on solid ground. Here again they recognized the man who had said more clearly than anyone else that the *Église de toujours* and the *Église Conciliaire,* by their very nature, exclude each other as truth excludes error and light, darkness.

II

DISARRAY

1. *Opting Out*

An Open Letter to:

Rome. January 2, 1979.

Rev. Fr. Paul S. Crane, S.J.
65 Belgrave Rd.
London.

Dear Fr. Crane,

Little did I think, enjoying lunch with you in your cozy London house in the good company of Michael Davies and one of his beautiful children that a year and a half later I would be vigorously and publicly challenging your point of view. Then, and even up to the publication of your August/September issue of *Christian Order* (that article on Mexico!) I had no idea how many miles apart we are in our Church-crisis thinking. Long an admirer of your unique little journal and several times a contributor, I was aware that, as a member of Pro-Fide you remained cautious, never (or at least not yet) going what we out-and-out traditionalists call "all the way" But everything seemed to be in the right direction.

Now comes the latest issue and what you say will be "the first of four articles sparked off by reading Malachi Martin's *The Final Conclave.*" Already this first article staggers me. That a laicized Jesuit like Martin writes the things he writes about the Church is only to be expected, that neo-Jesuit intellectuals play with the same ideas is no surprise but that one of the very few members of the Company holding out against the downward current states them with conviction absolutely staggers me.

In your article you praise Martin for his contention that the Church must strip itself of every civil attribute of authority and become what he calls "a pilgrim Church doing the ancient penance." Like Martin you are refering not to post-Conciliar aberrations but to two millenia of history when you write "The Church has paid court to one Establishment after another, adopting its mores and manners, thus alienating herself from the poor who suffered under it and the young . . . whose idealism found little expression from a Church that was, as far as they could see, no more and no less than a pillar of a stagnant and oppressive *status quo*, a Church inhibited by the need to retain favor of her temporal protector." As for the poor, the Church "never shared their lives."

In the light of history these statements are enormities, Father. How can you in conscience, with the stroke of a few typewriter keys, erase the fervent devotion of hundreds of thousands of idealistic young men and idealistic young women who, decade after decade, century after century, gave all the years of their lives as a gift to the Catholic Church? How can you deny the joy and comfort the Holy Sacrifice of the Mass, the Sacraments and the celebration of the great feast days gave to generation after generation of the less well-off faithful? How can you ignore the hundreds of thousands of schools, hospitals, homes for the aged, orphanages the Catholic Church has maintained, usually at great sacrifice, almost from the days of the Apostles?

Oh, but you insist, all that time the Church was giving out a "blunted message." The faithful were getting (can I believe my eyes) a "caricature of Christ"! Like Martin you are not writing of the post-Conciliar breakdown but of centuries of Church history when you say, "It is not the whole Christ that men received at the hands of the Church but a Christ encrusted with secular, middle class values" whereas "what the people want is the whole Christ as He was and is."

Quite aside from the, to me, unfortunate expressions "giving Christ" and "the whole Christ" let alone "the encrusted Christ" this reckless sweeping away of decade on decade, century on century of fervor, devotion and sanctity which came about and was made possible by the functioning of the Roman Catholic Church, can only have been done on the basis of a strangely particular and private view of history.

Is your "whole Christ" Malachi Martin's "power-in-spirit"? That is a subject I handled in several unpublished paragraphs of a critique of *The Final Conclave* which *National Review* asked me to write for them. Disdaining "Establishment" connections for the Church, Martin writes that "power-in-spirit" is enough. My comment:

> *"Power-in-spirit," says Martin, "will be found to be enough." That is all Pope Leo the Great had when he turned Alaric away from the gates of Rome, his character, Cardinal Azende, claims; inviting the rejoinder that the uncomplicated Hun (it was Attila, by the way) was probably a good deal more open to the spirit than say, a Russian tank commander or even an altar-desecrating Italian feminist.*
>
> *In a paragraph echoing the mindless whoop of Cardinal Suenens at the Second Vatican Council, "The age of Constantine is dead!" we read that, "relying solely on power-in-spirit and unencumbered by financial, political or diplomatic ties, the Church will serve notice on all concerned — governments, political organizations, financial cartels, ministries of foreign affairs — that henceforth the Holy See reserves the right, the duty, to criticize, to condemn, to approve as it sees fit and the principles of the faith dictate."*
>
> *Is it an exaggeration to cite as mindless the assumption that governments, cartels and ministries are going to drop their work to harken to notices served on them by a totally bereft Church? Anybody harkening in Albania? In Lithuania?*

> *What the apostles of total surrender like Malachi Martin never seem to realize is that the instant the Catholic Church gives up a fraction of an inch something else rushes in to fill the space and that rushers-into-surrendered-space today mean business. That is a reality plain to see all over the West as well as the East. Dreams of an international Azende-Martin-Paul VI "pilgrim Church" are romantic.*

In *Christian Order* you promote the organization called *Aid to the Church that Suffers.* I wonder if you know that their sponsor is the Dutch Episcopal Conference headed by the super-ecumenist Jan Cardinal Willebrands. As for the Church behind the Iron Curtain why do you suppose it suffers? The answer is obvious: because there is no civil authority willing to protect it.

In our democracies the Church has tacit protection by the States. Since, however, the separation principle demands the protection remain tacit and since the system is democratic, aggressive forces can and do work continuously to bring down the moral climate religion needs if it is to flourish. Do you, Father, honestly believe that a society wherein secular values, sex education, abortion, euthanasia and pornography are taken for granted is a more favorable environment for "giving" what you call "the whole Christ" to people than a society in which the Church has influence on legislation? In the decadent democracies religion can still manage to carry on but the stripped-bare pilgrim Church, the Church-that-wanders is well on its way to becoming the Church that suffers.

Recognizing how important a theory like Martin's is to you, Father, I can imagine that some of the public statements of Archbishop Lefèbvre gave you a jolt. When he spoke of the Church within, not separate from the State, you must have felt like joining the cry, "reactionary!" and "Rightwing politics!" He was wonderfully clear at Friedrichshafen in September 1976. Rejecting as absurd the accusation that he is backed by political groups of any kind he said, "Still in a certain way it is true that we engage in politics because society has such influence on our families, on our souls, on our salvation. That is why we want the whole of our surroundings to come under the law of Our Lord Jesus Christ. We must always have the urgent desire to work so that Our Lord rules over our families and over our society."

Let me close with some lines of Pope Pius X. "It is an absolutely false thesis and an extremely dangerous error to think that Church and State must be separated. Such a thesis is an obvious negation of the supernatural order. It limits the action of the State to the sole pursuit of public welfare in this life and does not occupy itself in any way with their more profound welfare which is eternal happiness, that which is prepared for man at the end of this so brief life."

With prayers and sincere good wishes,

Mary Martínez

Americans, Catholics included, are brought up to esteem the principle of separation proclaimed by our revolutionary forefathers. In spite of it the Church has prospered in America or, perhaps, in a predominantly Protestant country, because of it. As long as the State is benevolent and as long as it holds to decent civil traditions religion can get along without special protection from the State. But when the benevolence dries up and the traditions fall away, forgotten, the going is tough.

When that happens, we, the faithful, have to put our fingers in the dike, march against abortion, fight sex education, pornography, secular humanism, Communist indoctrination. But for all our dedication, our fingers are isolated and weak while the pressure grows. The principle of separation precludes effective intervention on the part of the Church. Renouncing the protection of the State the Church must avoid interfering with it. In a few countries, among them Italy and Spain, the Church, long banished from participation in civil matters, answered the invitations of the Mussolini and Franco governments respectively, to sign treaties known as concordats which restored security and certain privileges to the Church and made Catholicism the established religion. Now the Spanish agreement, like the Italian, is up for revision, if not complete abolition, on the initiative of the Vatican itself. Said Pope Paul to King Juan Carlos when the latter visited him, "The Church seeks no privileges but only sufficient room to develop its own evangelizing mission and to offer society the service of its collaboration."

Meanwhile all day every day the pressures of society pull us away from leading Catholic lives. In varying degrees in all the so-called free countries the information we receive is edited, censored, interpreted for us; school and university teaching is slanted; laws permit as many grave sins as they forbid; book after book offends our faith; films, radio, television give us a constant stream of violence and pornography. Catholics can, and a few do, manage to lead ghetto lives isolating themselves from the mainstream of information, education and entertainment. But the scope of the mainstream grows and in every one of its attitude-and-character-moulding links with our daily lives the separation principle denies the presence or even the conscious influence of religion.

The Conciliar document on Religious Liberty formalized the Church's surrender to the principle of separation of Church and State but the principle is an old one. Already in the 17th century René Descartes had laid the groundwork. The French and related revolutions promoted it. The 20th century French philosopher, Jacques Maritain, brought it into the Catholic Church.

Rejoicing over the Vatican II document, Bishop Fagioli of Chieti, a good friend of Pope Paul, wrote in the Rome daily *Il Tempo,* that the Council Fathers' decree "recognized that the Church must renounce the support of all temporal powers, thus rejecting all concordats, preferring to serve society by acting in perfect liberty as a pilgrim in a world to evangelize." The words could have been written by Paul VI. Or by Malachi Martin or Fr. Crane, for that matter.

The words express wishful thinking. While the so-called People of God go a-pilgriming the enemy moves in and sets itself up in business. To imagine that the Church as a wandering evangelizer is going to leave a power vacuum and that the vacuum can be given the attractive name of "liberty" is nonsense. If the Church opts out something else is going to opt in. In Bishop Fagioli's Italy the power vacuum is filling fast.

Ironically, the Council that boasted of its opening to the world succeeded in closing the Church off from the world. By upholding the principle of separation it decreed the Church's withdrawal from society. Where once the hierarchy ruled at the side of kings to ensure the bodily and spiritual welfare of the faithful it now steps back, accepting as its own the dangerous separation principle which it had tried, up to the time of the Council, to contend with. My proposition that through the Council the Church turned its back on the world is in no way stirred by the fact that certain clerics and prelates issue frequent and frenetic calls to action, justice and peace. They never claim to help us to heaven as they attempt to involve us in whatever series of subversive causes are being given worldwide coverage at the moment. Separation of Church and State leaves us to save our souls as best we can in a world becoming daily more alienated from Christianity.

Realistically, what kind of society does the Conciliar Church think it is going to be able to serve and collaborate with? And, as its evangelizing room shrinks, who does it think and who do Fr. Crane and Mr. Martin think is going to listen?

2. *Cry Shame!*

Cry shame! Humiliate the Church. Cut her down to size, to the size of the least of Churches. This is probably the most consistent single theme running through the post-Conciliar years. Above all make her ashamed of her past, her long history, of the struggles she has waged and survived. Then make her ashamed of her art, of her music, of her vestments and of her wonderful, elaborate rites. Let her new Pope begin, not a reign but a ministry, a bishop among bishops, dressed as they are, not a pontiff but a servant without crown or throne, a brother among brothers and sisters.

To cry shame at the Catholic Church is nothing new but the cry of the Muslims, the Puritans and all the rest came from outside. Now the enemy is within. Who but an enemy would want the Church, the Bride of Christ, to grovel? For the three Vatican Secretariats — the one for Christian Unity, for Non-Christians and for Non-Believers — groveling is a way of life. Cardinal Willebrands would ask us not only to beg pardon of the Jews for most of the misfortunes that have befallen them throughout the ages but to tell Protestants how ashamed we are for the 16th century Church's "lack of understanding of their legitimate aspiration."

Groveling reached tragi-comic proportions in a Catholic-Islamic get-together which took pace in Tripoli a few years ago. Cardinal Pignedoli led a delegation from his Secretariat for Non-Christians. Vatican Radio reported: "The French White Father, Jacques Landry, asked pardon of the Muslim brethren for Christian incomprehension, injustice and mistaken criticism toward the Prophet Mohammed and his followers; whereupon two notables of Islam came forth to embrace the speaker to the applause of the entire assembly."

Remembering that Dante consigned Mohammed to the Ninth Hell where he had to undergo splitting down the middle every day for all eternity because he was "the great divider and sower of schism", I asked the Cardinal's assistant, Archimandrite Abou Mock if Muslims had asked forgiveness for laying a 1000-year siege to Christendom. He chuckled, "Oh, we didn't expect that!"

"The Church expects no privileges," said Milan's Cardinal Colombo when he was asked about the forthcoming revision of the Vatican concordat with Italy. No privileges? Why not? Why should not the Church in its homeland where 98% of the people are, or were until this generation, at least nominally Catholic stand firm on the privileges it had the luck to gain in a short-lived political turn-around which is not likely to occur again in this post-French Revolution world? A Church without privileges is the "pilgrim" Church of Paul VI and of Jacques Maritain. In the mid 1930's Bishop Montini was translating Maritain's *Integral Humanism* to become imbued with its message that the Church's task is to "be a witness to service" because "no other initiative is possible, practical or called for."

The idea of service, serving and servant run through all the post-Conciliar pronouncements. Cardinal Wojtyla, chief theologian for the Symposium of European bishops meeting in Rome in 1975, called his paper "Bishops as Servants of the Faith." For Jesuit Father General Pedro Arrupe Our Lord is "the servant of Yahweh, sent to serve and liberate." A recent document of the Italian Episcopal Conference stated that the "root of all ministries is Christ, servant of the Father and of men." I am not a theologian but I cannot remember ever having been told that the Second Person of the Blessed Trinity, God Himself, is the "servant of men." England's Cardinal Hume, in a press conference during the 1977 Synod carried the idea beyond the comprehensible when he described the Church as "the servant of the servants of men."

On the parish level the wilful degrading of the Church comes down to a kind of neo-Puritanism. They say that bear-baiting in old New England was forbidden, not because it gave pain to the bear, but because it gave pleasure to the spectators. It has come to the point now that a religious usage, be it a thousand years old, has only to please our senses and out it has to go - the smell of incense and flowers, the sight of gold and rich vestments, the sound of bells and music.

The old Puritanism was one thing; getting down to barebones worship in a Massachusetts stockade cannot have been difficult. There was hardly anything to begin with. But to effect minimalization in the Rome of the popes, the saints, of the treasures of God-directed building, painting and sculpture takes more doing. Yet I think old Cotton Mather himself would have approved the evening service of the Italian Journalists Association in the main lecture hall of the Jesuit publication *Civiltà Cattolica.* A table was laid with a plain cloth, two squat candles, an unshining chalice. Neither on the table nor on the walls did I see a crucifix, an image or a flower. There were three dour-faced celebrants in unadorned identical robes, one of whom, I learned later, was the Vicar of Rome, Ugo Cardinal Poletti.

Travelling to the far north of Italy a few days later I wondered how the new Puritanism is going to be received by the people up there. Ethnically, the Tyrolese are Bavarians whose ancestors fought the 16th century Reformation successfully. Are they going to fight this one? Enforcing the new severities will be the test. How, I wondered, is the Vatican going to persuade people like the *Suedtiroler* that bells are better silenced during Mass; people who, on certain great feast days fire rifles at the moment of the Consecration? How explain to them that the constant presence of the suffering figure of Christ in their roadway shrines is embarrassing to certain important lines of dialogue on the path to a one-world Church? How to point to the reprehensible triumphalism in their holy day marches to the rousing music of brass bands, every farmer resplendent in embroidered jacket and cocky plumed hat and each village group flaunting the great gold banners of the *Herz-Jesu Bund*, the Sacred Heart League that thrashed Napoleon? How to get at their churches, some 300 joyous expressions of Counter Reformation victory over the gloom and doom of Calvinism and how to sober up those churches to conform to the new reform?

For the new Puritans the high gold miter worn by Archbishop Lefèbvre, his elaborate crozier, his richly embroidered vestments, are evidence of "triumphalism". Their use of the word is contrived. Triumphalism, as the German scholar, Reinhard Raffalt, explained so clearly, always meant the triumph of good over evil, of truth over error. But whatever the Conciliar Church cares to call it, the gold and the lace are used neither to exult over Separated Brethren nor to dress up the Archbishop. They are worn to honor God and to give dignity to the rites performed in His Name.

The Jesuits claim to see virtue or, in their inimitable way, "global unity" in undress. During their Rome assembly in 1975 a press bulletin described a "liturgy" wherein "the all-Jesuit group had their sense of community confirmed by sharing the sacrament of unity." Then, indicating what they called the "wave of the future", the bulletin said that two novices approached the altar at the sign of peace to be embraced by Father General. "At this moment of salute to our most basic unity in Christ one caught a glimpse of another unity of this global village in the fact that the novices were wearing blue jeans."

Up to a dozen years ago the old streets in the center of Rome were brightened by the colored cassocks of seminarians in the national colleges. The fire-engine red of the German-Hungarian college was memorable. During the first year of the Council Msgr. Lefèbvre, seeing how things were going, sent out a letter to all the priests of the order of the Holy Ghost of which he was Superior General. "The cassock," he wrote, "serves two clear and unmistakable ends; it distinguishes the priest from those around him, which is as it should be, and it protects him from evil." On daylong marches through the African jungle, he says he used at first to carry his cassock in his baggage. Then one day a chieftain approached him, "Father, you ought to wear your soutane. The villagers are taking you for a Protestant and they are scandalized."

Prelates like Archbishop Bernardin lament that the priest of today has lost his sense of identity even as he and other leaders of the hierarchy work to destroy that identity. "A priest," the theme goes, "is a man like other men." The Italian Episcopal Conference drew up a document in 1977 which concerned itself with "ministries". Somewhere in that word, lumped together with the laity and the diaconate, is the Roman Catholic priesthood. The paper refers to all three together as "various ministries which must be illuminated to respond more effectively to the need for evangelization which our times demand." The document as reported in *Osservatore Romano* makes no mention of the word "priest" except as an adjective. Priestly ministry, it says, is one of the ministries.

Cardinals and bishops of the new Church seem bent on outdoing each other in crying shame. The Prefect for Catholic Education Cardinal Garonne, issued a lengthy dcoument in which he characterized his field as "a service to mankind which recognizes its own inadequacies." Even the glorious prospect of playing host to the 41st International Eucharistic Congress filled Cardinal John Krol with mortification. Stopping off in Rome on his way back from Jerusalem he told reporters that what the Congress was going to mean was "a profound examination of conscience on the part of the American Church." The great shame for the head of the European Episcopal Council, Roger Etchegaray, is in being European. As relator for the old continent at the Fourth World Synod he announced that it was fitting he should speak last "because Europe should be in the last place." Another Frenchman goes further. The Dominican Yves Congar, told a missiology congress in Rome that the real trouble with the Church was its attachment to Latin-Western-Catholic culture, which culture, he said, "has had its day."

There is one shame-faced plea for forgiveness that seems hardly credible. It happened in Spain. In the mid-1960's the Spanish Episcopal Conference issued a document intended to induce the faithful to forget that the civil war had been fought. Bishops who, as young men had managed to survive the Communist slaughter of priests, now beat their breasts for "not having known how to be true ministers of reconciliation in a war against brothers".

The Spanish breakdown has been very fast and the Spanish hierarchy is deeply involved. During the months I spent in Spain during the later years of the Franco era people seemed to spend more than half of every summer night *paseando* —, wandering from café to wine shop. In a casual, light hearted way Madrid and Barcelona were the gayest cities in Europe. Recently Ilario Fiore, an Italian journalist reporting from Spain, wrote about the new atmosphere: "Memories of the Gran Via full of leisurely traffic and strollers at three in the morning can be definitely stored in the archives. Restaurants are nearly empty and they close early. Terrorism and criminality walk the streets of Spanish cities at night".

A few weeks after the monarchy was established the Spanish colony in Rome saw a 30-minute documentary on the coronation. It was clear before the showing that everybody was keyed up, cheering each mention of Franco and the King in the introductory talk. Afterward, whether they admitted it or not, they could only have felt let down. The production, wide-screened and in color, was excellent. Madrid was bathed in sunshine and filled with happy crowds. The royal couple was handsome and dignified, their blond children adorable and the military parade more than up to scratch.

It was the central act, the king-making that was found wanting. The audience had come to see a coronation and what they saw was a swearing-in. In everyday uniform the Prince was seen taking an oath before Parliament and a minute later reading a cautiously worded speech in which, neo-Jesuit style, he emphasized the concept "service justifies my function." At one point the camera rested on a crown sitting fat, golden and unused on a red velvet cushion.

I asked a young Spanish diplomat why there had been no placing of the crown. His reply, "Oh, that sort of thing is English. It's not in the Spanish tradition." Not in the post-Enlightenment tradition perhaps but I wager Fernando and Isabel knew what to do with a crown. Odd to think that the ancient rites of kingship should be lost for a Catholic monarch and persist for Protestant England — the long, solemn hours in Westminster Abbey, the anointing of the head, the breast, the palms of the hands with holy oil; the investiture, the girding with a sword, the conferring of the orb, the ring and finally the placing on the head of the venerable Crown of St. Edward.

Whether the rejection of the papal tiara on the part of the present Pope and his predecessor was more or less degrading for the Church than Paul VI's putting his tiara up for auction is an open question as is the legitimacy of a ceremony which had as its only act denoting the conferring of power the bestowing of the pallium. That John Paul II is adverse to donning unusual headgear is hardly the case as he proved in Mexico by trying on at least ten models of straw sombreros, a feathered head dress and, in Monterrey, a steel worker's helmet.

But the papal crown, if not auctioned off, is stored away in shame by the Conciliar Church because it is a symbol, they say, of a best-forgotten temporal power. In reality, since 1929 when Benito Mussolini organized Vatican City State in the heart of Italy, the Church has partaken of temporal sovereignty and they are wrong about the reason for the tiara. The ancient ritual words accompanying its placement on the head of the pope say nothing about temporal power. Rather they cite the pope as father, guide and vicar. A pope who knows himself to be those things takes on himself the responsibility of wearing the triple crown and he does it with greater ease than he would if asked to don a Mexican sombrero. Traditionally, not only in the Roman Church but in a wider cultural context, what a man in office wears on his head, be he a judge in Scotland or a chieftain among the Iroquois, is of the greatest significance. The crowd in St. Peter's, like the crowd in Madrid, had come to see a man wearing a crown.

3. *May You Be One*

One would suppose that the ultimate downgrade for the Roman Catholic Church, claiming as it has since Peter to be the one, true faith, would be to place it on a par with other faiths. That, in effect, is what the Conciliar document on Religious Freedom did. But post-Conciliar attitudes go farther. Our Church is lower than any other because it is guilty. Malachi Martin's pope is a pilgrim because he must "do the ancient penance". Professor F. Delpech of the Jewish-Christian Documentation Center which cooperates with the Willebrands office writes: "Christians, embarrassed by the weight of past failings are in no position to teach others. Once and for all their vestiges of past triumphalism must come to an end." Not only was the Philadelphia Eucharistic Congress conceived as an examination of conscience but Holy Year itself was envisioned by Cardinal Willebrands as a "time to do penance for the division among Christians."

Looking back to the Protestant schism, Pope Paul asked, "How have we been able to become so divided? And how can we fail to suffer at such a state of things? In this, we Catholics have our share of blame which is many-sided and enduring. How can we fail to feel pain and remorse?" The abject attitude of England's Cardinal Hume on the day of his consecration as bishop, giving as he did the first "kiss of peace" to the Anglican Archbishop of York, proceeding thence to conclude the ceremonies of the day at the Anglican Westminster Abbey, encouraged the *Catholic Herald* to editorialize: "Ecumenism entails a rigorous examination of one's own conscience, a curbing of one's own pride and an admission that one is just not so special after all".

What ecumenism entails in relation to the Jews is apparently nothing less than an admission that the New Testament is not so special after all. Early in 1975 the Secretariat for Non-Christians issued a series of guidelines on the section of the Religious Freedom document which deals with relations with the Jews. The paper came up with a pledge quite new in the history of the Catholic Church. Oddly enough the promise is preceded by a denial: "Obviously one cannot alter the text of the Bible" after which we are shown how the text of the Bible is to be altered. In Part Four we read: "With a version of the scriptures destined for liturgical use there must be an overriding preoccupation to bring out explicitly the meaning of the text." Referring to accounts of the passion of Our Lord the guidelines continue, "Thus 'the Jews' in St. John sometimes according to the text means 'the leaders of the Jews' or 'the adversaries of Jesus,' terms which express better the thought of the evangelist."

As we read on we find that helping Sts. Matthew, Mark, Luke and John express their thoughts better is "only a first step; there is still a long road ahead." Care must also be given to instructing the Christian people in "the meaning of the biblical texts for the contemporary believer." Catholic catechisms, religious textbooks, history books as well as homilies and all forms of mass media including press, radio and television are to "receive special attention so that these means of communication can further Jewish-Christian dialogue." All this, say the guidelines, "presupposes the thorough formation of instructors and educators in training schools, seminaries and universities."

Quite a program. But Jews are not the only preoccupation of the triple Secretariat. There are the Protestants or the Separated Brethren. Here the Willebrands office would have Catholics take on themselves the blame not only for the separation but even for the subsequent division into several thousand sects. In their remorse, the Dutch prelate and his staff do not stand alone. Influential voices, many of them Jesuit, join in the chorus. Avery Dulles, S. J., would make of the Immaculate Conception and the Assumption, two doctrines standing in the way of togetherness with the Protestants, matters for option. Then there is Jesuit Roberto Tucci who directs Vatican Radio with such a sensitive ear for non-Catholic Christians that at least one fourth of every newscast is taken up with the doings of the Taizé community, UNESCO, the World Council of Churches or such far-out Brethren as Japanese Perfect Liberty. A high point for Fr. Tucci a few years ago was the enthronement of Dr. Donald Coggan as chief prelate of the Church of England. Announcers in many languages referred to the "one-hundred-first bishop in the See of St. Augustine" thus doing away with the ruling of Pope Leo XIII against the validity of Anglican orders.

As for the "experts" and their never-ending behind-the-scenes consultations, I was given a little insight during the visit of forty Anglican deans to Rome. They were invited by Pope Paul to conduct their eucharistic service in the ancient Ethiopian church in Vatican City. The day before that there had been a prayer meeting in the American Episcopal Church in which Cardinal Willebrands took part and preached. Before it began I had time for a little gossip with the deans' wives, pleasant women from the United States and Canada who told me they travel every year to consultations with Catholic theologians. "The surprising thing is how much the Catholics are willing to give up. Time after time my husband tells me he just can't believe it. If any difficulty arises it is always the Catholics who give way."

Giving way reached some kind of high point at the Muslim-Christian conference in Libya in the spring of 1976. Without leaving Rome and with the help of the Press attaché of the Libyan Embassy, the Syrian Archimandrite at the Secretariat for Non-Christians and a pocket edition of the Koran I managed to write a rather detailed account of what went on when the Commander of the Revolution, 33 year-old Muammar el-Gaddafi invited 1000 Muslim and Christian wise men to be his guests. Among the 600 who showed up was the President of the Secretariat, Cardinal Pignedoli.

Colonel Gaddafi flashed his warm smile in welcome and then, with his first words proceeded to strike the assembly dumb. He did it with a double question: "Do we find ourselves with one religion or with two and if it is with two, the problem that follows is, which religion is true and which is false?"

First to regain composure was the Cardinal. "We have come here," he said in a remarkably controlled voice, "to study human values and to resolve certain crises in the contemporary world in the light of our belief in the oneness of God." Encouraged, the Muslim *ulema* chimed in, "Since God is one, religion is one."

The Colonel was not convinced. "It is necessary to clarify a few points" and with that he took the floor for over two hours to urge all believers to combat atheism, particularly among youth. He went on to give his clear evaluation of the original and authentic Koran to which, he said, Muslims must return. As for Christians, they must realize the great role of Mohammed the Prophet of God. "To reject the Prophet is to reject God!"

Not that any Catholic present appeared to reject the Prophet. In a fairly short address the Cardinal cited the Koran seven times. His way of citing it was quite original. Beginning by saluting God in the Muslim way as "the One, the Compassionate, the Merciful" and asserting that "prophetic monotheism unites Muslims and Christians in a fraternity of singular importance" he went on to quote Chapter V of the Koran: "We have ordained a law and assigned a path to each of you; had Allah pleased He could have made you one nation but it is his wish to prove you" and "to Allah you shall all return."

His Muslim listeners, knowing other passages just before and just after those lines, may have wondered at a Prince of the Catholic Church quoting from Chapter V with its lines, "Unbelievers are those who say that Allah is the Messiah, the son of Mary. The Messiah was no more than an apostle. Other apostles passed away before him." And "Unbelievers are those who say that Allah is one of three. If they do not desist from saying so they will be sternly punished. They will strive to get out of Hell but they shall not. Theirs will be a lasting punishment."

Cardinal Pignedoli told a Tripoli newspaper that he has studied the Koran in Italian, English and French so he cannot but have been familiar with another section of that same Chapter V: "Allah will say, 'Jesus, son of Mary, did you ever say to mankind they should worship you and your mother like gods beside Allah?' and Jesus will say, 'Glory to You! How could I say that to which I have no right?'" When he quoted from Chapter II he carefully omitted the line, "Christians say Allah has begotten a son. Allah forbid!"

In this game of ecumenism the Conciliar Church is not above making itself ridiculous. In the name of some utopian unity the Catholic side is giving all it has and a lot it doesn't have like the right to tamper with Holy Scripture. Is it worth it? Is all this generosity being rewarded? Are Separated Brethren, Muslims and Jews getting the message and taking kindly to it? Are they throwing off old prejudices and showing themselves, like Fr. Dulles, willing to give and take a little here and there so that "we may be one?"

As far as the Jews go the answer is in the negative. Rabbi Marc Tannenbaum, national director for Interreligious Affairs of the American Jewish Committee, made it strikingly clear in an Associated Press interview immediately following the publication of the guideline document that, while his committee received with satisfaction the promises of the Willebrands commission, for their part, Jews had not the slightest intention of modifying their own teachings where they related to Christianity. And he detected, he said, a note of proselytism running through the paper, something "totally unacceptable to Judaism." Other Jewish leaders deplored the lack of specific reference to the Jews' religious need for "the land of Israel." Indeed at the initial press conference in Rome there were so many negative questions that the chairman, Fr. Cotenson, exclaimed "It's hard to give a talk about what is not in a document!"

If such rebuffs discourage ecumenists they may take heart from the fact that among Catholics their work has not been in vain. The general proposition that similarities in religious faiths are what count, not the differences, and the logical result of that proposition that different religions are pretty much on a par has come to be accepted by Catholics more and more. Indeed, to question that trend is to earn the epithet "reactionary". You are reactionary if you object to adjusting the Bible to suit the contemporary believer, if you point to Archbishop Coggan as the successor not of St. Augustine but of Cranmer, if you wonder at cardinals from India who refer to the oriental creeds as "the great religions." There is no doubt the ecumenical campaign has made its mark within the Church.

Professor Georg May, Dean of the Faculty of Canon Law at the University of Mainz, comments on the situation in West Germany, pointing to the convenience afforded by Protestantism which has always presented itself as the easier form of Christianity. He traces a latent tendency, reaching back for centuries in some German circles, to compromise on matters of faith and morals. Now comes ecumenism with its accomodation to Protestant attitudes, its loosening of the reins, its lessening of demands and it comes at a time when most Catholics, thanks to the Church's already longstanding abolition of such disciplines as fasting and abstinence, have lost all sense of renunciation and self-denial.

Then ecumenism is popular in Germany because people like to go along with the crowd. "Bishops, theologians, priests and laity are tired of swimming against the tide which is precisely what they must do if they are going to defend the treasure of the Church against its enemies . . . The Bishops fear the criticism of the mass media, afraid they will be dubbed old fashioned, conservative. They fear the displeasure of the theologians on whom they have become dependent. The theologians in turn are afraid of not keeping pace with the times, of letting Protestant theologians get ahead of them on the march toward secularization."

These attitudes in conjunction with the ecumenical campaign going out from Rome expose the faithful to all the Protestant dogmatic errors of the last 450 years. Prof. May sees the Lutheran *sola scriptura* principle clearly evident in the dedication of several Catholic Synods to the concept of "evangelization" — thus putting the Gospel ahead of the Mass and the Sacraments. In the Catholic imitation of Protestant biblical investigation exegetes are put in virtual authority over Holy Scripture and in a certain way, over the faith itself. Protestant rationalism replaces the Godliness of Christ with a harmless figure. "In the place of Christology we find Jesusism. This Arian concept of considering Christ as only a man, for long a tendency among Protestant theologians, is now openly declared by more than one so-called Catholic theologian."

So much for Catholics on their way to becoming Lutherans. Unoffical headquarters for the campaign to turn them into Anglicans is the American Episcopal Church on Via Nazionale in Rome. Although synagogues were open, non-Catholic Christian churches were not permitted inside the walls of Rome until the fall of the Papal States in 1870. The first Protestant church to be built was audaciously named St. Paul's Within-the-Walls and handsomely decorated by the then fashionable painter Burne-Jones who honored the chief donor, banker J.P. Morgan, by portraying him as St. Ambrose, complete with long tunic and halo. Others among the pre-Rafaelite artist's heavenly host: Garibaldi, General Grant and Abraham Lincoln. On his last visit to Rome Dr. Donald Coggan spent an evening at St. Paul's dedicating new bronze doors and speaking on the subject of an expected authorization for inter-communion. Since the practice is already widespread, he explained, it is only reasonable that it should be permitted.

The central ceremony of the Coggan visit to Rome was a prayer meeting in the Sistine Chapel to which correspondents accredited to the Vatican were invited. It was a strange hour. The long narrow hall with its glorious ceiling was packed with seated cardinals, bishops, Anglican dignitaries and their wives as well as diplomats assigned to the Holy See. Conversation died down and necks craned as Pope Paul, looking slight and frail, moved slowly up the center aisle in company with Dr. Coggan. On the altar platform the two men took identical gilded chairs facing the guests, behind and above them the great figure of Michelangelo's Last Judgement. The service was an odd medley. There was more Latin than I had heard since the ordinations at Ecône, some of it beautifully sung by the Sistine choir. There was the elegant English of Dr. Coggan. Whatever was said was couched in the limited vocabulary demanded by the Secretariat for Christian Unity. The word "Catholic" for instance may never be used. The two ill-matched Churches were put on the same footing and referred to as "our two communions which move along the path toward unity." Unity is "demanded by Jesus." Surprisingly, instead of the bare table usual now at the Vatican ceremonies the altar was decked with tall candles and a crucifix the way tourists still find altars of Anglican cathedrals in England. As in those great, once Catholic churches, however there was no sanctuary lamp, no sacrament.

Eleven years earlier Pope Paul had gone through a similar prayer meeting in the Sistine Chapel with the then Archbishop of Canterbury, Michael Ramsey. In those eleven years a revolution had swept through the Catholic Church. I wondered if the earlier ceremony had been similar to the singularly tedious one I was watching. I sought out Dr. Woodhams, rector of the American church, who had attended the meeting in 1965. He told me the meetings were much the same. "But really interesting was the one the next day out at the Basilica of St. Paul's Without-the-Walls. That was a huge affair with lots of laity involved. It was very lively. The Pope was much younger then." And he had had, be it noted, the young Abbot of St. Paul's, Giovanni Franzoni, to help him devise a first-ever kind of ceremony for his English guest.

"When it was all over," said Rector Woodhams, "and the two men were coming out of the Basilica the Pope suddenly took his Fisherman's Ring from his finger and slipped it on the finger of Dr. Ramsey. I was very close. I could see their expressions. It was so spontaneous!"

I asked Rev. Woodhams if his church was "high" or "low" Episcopalian and he said those were old-fashioned terms no longer in use. He also said that the liturgy he uses is virtually identical with the new Catholic liturgy. "Quite naturally," he explained, "because experts of both communions worked it out together." Regarding interfaith worship and the sharing of churches he said that particular directive had come from the Vatican. His words gave me the queer impression that here was a Protestant minister who demanded of himself and his flock perfect obedience to the Pope of Rome.

In his last years Pope Paul urged that the pace of ecumenism quicken. In a letter to Cardinal Suenens in July 1976 he said "It behooves us to progress as rapidly as possible toward that unity of faith and love that Christ gave to His Church." A few months later he opened a discourse to the Willebrands Secretariat with "We must intensify our forces." Addressing the same body a few days after his installation, Pope John Paul said, "Push ahead, and with confidence!"

The results have been dramatic. In Cologne Cathedral Cardinal Hoeffner drapes the ancient gothic statues with Muslim prayer rugs and invites Turkish workmen to pray there. In Cincinnati Archbishop Bernardin orders a pulpit exchange program in which his priests, Protestant ministers and Jewish rabbis preach in each other's churches during the main weekly services. Parishioners of St. Williams in Lipton, Colorado, are told to spend the three Holy Hours on Good Friday at the local Methodist church. The devout Catholic peasants of South Tyrol find their beautiful churches turned over to German tourists for Lutheran services on Sunday. A joint Anglo-Roman Catholic parish is launched at Tidewater, Virginia. Cardinal Willebrands, eschewing priestly vestments, conducts Protestant services wherever he is invited and Calvinist Max Thurian is a featured speaker at the Italian Eucharistic Congress.

4. *Yes, But One What?*

The easiest road to ecumenism is through the revived cult of pentecostalism. While on one level theologians carry on interfaith dialogue in an interminable succession of conferences, symposia, commissions and committees, ostensibly fussing over each bit of the ancient treasure before surrendering it, on another level the Catholic hierarchy has opened the dikes. Pentecostalism, with the highest ecclesial approval, is sweeping over sacred tradition like flood water.

Rome midway through Holy Year turned out to be the best vantage point in the world to observe the originally American aberration known as Catholic Charismatic Renewal. There was nearly a week of meetings, rallies, conferences, study groups and working sessions out at a park over the catacombs climaxed by an astounding scene in the Basilica of St. Peter's on the morning of May 19 when Leo Cardinal Suenens and 500 priests converted to the cult concelebrated a liturgy at the papal altar before a crowd of 10,000 enthusiasts, most of them standing, tape recorders held high, others huddled in groups on the floor, swaying, some moaning. At one point a voice which proclaimed itself to be the voice of Almighty God Himself "prophesied" in Middle Western American accents at a microphone next to the altar. After the priests had distributed hosts in handfuls to be passed out among the crowd from hand to hand, Pope Paul appeared to deliver an encouraging address at the end of which he threw up his arms and shouted "Hallelujah!"

Several months later the Church of Sant'Ignazio in the heart of Old Rome was filled with converts to Catholic neo-pentecostalism. Nearly half of the crowd were nuns or priests and fully half were foreigners temporarily resident in Rome. In an apparent effort to make the joyous Counter-Reformation Jesuit church resemble an assembly hall a dark red curtain had been draped across the entire main altar, one of the most splendid baroque altars in Europe. Tiers of seats had been arranged, back to hidden altar, so that they faced the congregation and a cleared space had been left for the microphones.

First to come up was Fr. Francis Sullivan, S.J. He spoke slowly in Italian. "We have come together here to praise the Lord and I say to praise the Lord together. All the groups of charismatic renewal in Rome have come here to praise the Lord together." A soft murmur came over the congregation, "Praise the Lord, praise the Lord."

Identifying himself as a theology professor at the Pontifical Gregorian University and (as the only remaining member of the first Roman charismatic pentecostalist group founded by the Canadian Oblate Valeriano Gaudet in 1971) the "first charismatic here present", Fr. Sullivan said that Cardinal Suenens had been the one to propose this meeting. Continuing with a short homily based on quotations from the Acts of the Apostles concerning the gifts of the Holy Spirit, he went on to introduce the second speaker, Ralph Martin, coordinator of the Ann Arbor Word of God commune and editor of *New Covenant*.

Speaking in English, waiting between sentences for Italian translation, Martin began, "I figure the Rome congress last May was a tremendous source of hope and joy to brothers and sisters around the world. The Church as a whole is opening up to receive what the Spirit is offering." He had been proud as a Catholic to share with his Protestant friends what the Pope had said to the congress. "At the same time I feel the Lord has begun to give an inkling of what lies ahead and he doesn't want us to become complacent, saying, 'Look, the Holy Father approves us!' because what the Lord is just trying to say is that the work has just begun."

He referred to the "prophecy" given over the microphone on May 19 saying "The Lord spoke to us and told us that things as we know them are going to change, that certain things we were depending on are not going to be there in the future, that really a time of trouble was coming." He urged his listeners to love one another and to love the Lord for the sake of the Church and the sake of the world. A wave of applause and the soft monotone hum known as "singing in tongues" growing louder to be sustained at some length over a general babble of incoherent syllables then tapering off in silence, broken here and there by subdued mutterings.

Fr. Sullivan introduced a fellow Jesuit professor at the Gregorian, Fr. Domenico Grasso, a figure familiar to correspondents who covered the 1974 Synod in which Fr. Grasso had the key post of drafting certain of the Synod's major documents. Introduced to the charismatics as "your delegate", the man who would act as permanent liaison between them and the Pope's Vicar, Cardinal Poletti, Fr. Grasso in turn introduced the principal speaker, Cardinal Suenens: "To say we are proud to have the Cardinal with us today is an understatement. We are in his debt for having inserted into the Second Vatican Council the doctrine that the charismatic gifts were not the privilege of the primitive Church. He was the seminator of that doctrine. Some of the laity here present then germinated the seed which has become a giant tree spreading its branches over the whole world." He said that "this little branch, the branch of Rome, will now listen to the Cardinal's advice and will try to put into practice what he teaches us. Hallelujah!"

Dressed in a black suit the Belgian prelate looked shorter than he does in vestments, his hair a glistening silver, sharp profile, attractive smile. He spoke Italian in a resonant voice. After a short homage to the Holy Spirit "here present in each one of us" he said the name, "charismatic movement" is equivocable, that it is the whole Church which must become charismatically renewed. This renewal, like that of St. Dominic, St. Francis and St. Ignatius was reaching out to the five continents. "The tree has opened its branches and the birds are singing in all languages."

But charisma must be given to the institutions of the Church, he said. "We are only at the first step. Take baptism. We were all baptised as helpless infants according to a decision made by our parents. Our faith was therefore hereditary. Tomorrow there will not be hereditary faith. Tomorrow we will have Christians who have made this decision voluntarily at the beginning of adult life . . . What the Church needs is new types of Christians and new types of doctrine." Proceeding to touch on the changes needed in regard to several other sacraments he concluded that, like Mary — the first charismatic — we must go out and announce the good news. "I think there is a kind of springtime that is touching the trees, the plants, the earth, the atmosphere, the winds. Today springtime is being organized! Hallelujah!"

Everybody was on his feet crying "Hallelujah!" and, as a French song began I found I had lost my seat. At the magic words, "foreign press", an usher hurried me down to the microphone island within a few seats of the Cardinal who sat smiling, back to the draped altar, his hands clasped around his crossed knee. Fr. Sullivan called for a moment of silence and reflection. One by one a French woman, an Italian priest and a Spanish layman asked that those present love each other. Each exhortation was followed by murmurings of "I confirm it" and "Praise the Lord; praise you, we praise you".

At that point red-bearded Dick Mischler of Ann Arbor took the microphone to declare in loud, clear Spanish and then in English that the Lord had brought them all here today to be united in Him. Addressing the nuns and priests he said, "The Lord wants to manifest His love in your convents. That has been His plan from the beginning of time, to make you one in Him. To make us one He died on the cross. To make us one, that is why He rose from the dead. To make us one in our convents, in our houses, in this assembly. Now let's stand up and show our love for each other in front of the angels, the archangels and all the heavens!"

Pandemonium broke loose. I felt myself grabbed from behind, then from the left, then from the right. Between hugs I caught sight of mournful Fr. Grasso giving a two-arm pat to the back of the Cardinal who looked abashed. The lilting Spanish song, *Alabaré* started up and everybody linked arms, swaying in rhythm. There was verse after verse, each one about a different country that would be saved. Someone shouted "India!" and everyone sang that India would be saved. Then Russia, Italy, Belgium and finally a particularly exhuberant looking matron whom I later identified as one of the Cardinal's most devoted followers, Mrs. Marjorie Grace of the shipping family, called out "America!" At that point the cleared space became a dance floor and for ten minutes feet stamped and arms waved.

"Fratelli!" A booming voice at the mike brought sudden quiet. "Brothers and sisters, let us interiorize.

Let us make this ours; let us make it true because it is true because we believe it." Silence for a few minutes then a Franciscan came forward, a young black-bearded man. He recalled the Annunciation when Mary asked how the angel's words could come true since she was a virgin. He too, said the monk, asked the Father how he could be Christian and then he realized that his case was like Mary's. He prayed into the microphone: "Truly, O Father, like Mary I feel I am conceiving the Son in order to give birth to the living Jesus, not only the Jesus of the Cross, but the Jesus of the Resurrection, to the Jesus of now, the Jesus of 1975!" I stole a glance at Cardinal Suenens. He was not batting an eye. "This same living Jesus which I give birth to, all my brothers must give birth to also. For me that is what charismatic renewal is, all the brothers and sisters giving birth to the living Jesus! Hallelujah!"

"Hallelujah!" echoed the crowd, rewarding the Franciscan with long and hearty applause. Fr. Sullivan came forward to say that the meeting was concluded.

In the second of a five part series for *The Wanderer* I gave some insight into the organization of the pentecostal "springtime". Meetings at South Bend, Indiana, second home after Duquesne University in Pittsburgh of the revived cult, showed Jesuit Fr. Sullivan early in 1974 planning the Holy Year Congress in Rome in the company of an oddly assorted group of men. There was the South African faith healer, David du Plessis, Don Malachuk, a New York publisher and promotor of the "Jesus Revolution" publicity stunt, John McTiernan, founder of a Protestant pentecostal church in Rome who was said to be connected with both U.S. Embassy personnel and Americans in the Vatican through the CIA and, finally, Fred Ladenius, Dutch-born Vatican correspondent for Belgian Radio and TV as well as business manager for Fr. Van Straaten's "Aid to the Church that Suffers." Coinciding with the conclusion of the Indiana talks was the announcement in Rome by Cardinal Willebrands that a meeting of Catholic Charismatic Renewal would be the real highlight of the forthcoming Holy Year celebrations.

Versatile Fred Ladenius turned out to be the founder of the first Italian Catholic charismatic group in 1971. When I met him in 1975 he told me there were fifty Italian groups functioning in different parts of the country while the 1979 figure for Italy includes some 20,000 adherents. Mr Ladenius invited me to a meeting which took place in a classroom of a convent school run by Sisters of the Precious Blood.

The room was already full when I arrived. About a third of the people seemed to be nuns from several different orders, and there were some half dozen priests, all middle-aged. Taking his place in the front row where he faced the blackboard, Fred Ladenius proceeded to read a biblical passage and then to address God in loud, excited Italian. After that things settled down to a sombre, two-hour session in which there was a great deal of murmuring, audible and barely audible "prophecies" — generally some advice a member had received from the Lord that morning — some quiet hymn singing.

Suddenly a man in shirt sleeves in the back row stood up, flinging his arms high as he burst out with a loud monologue in fast incoherent syllables that had a vaguely Arabic sound. Startled silence. Then Fred Ladenius rose to his full six feet six and ordered everyone who needed healing to come up to him, "*rapido, rapido!*" Seats emptied immediately and Ladenius, making frantic gestures over each head as it passed, was shouting urgently in some kind of gibberish in which only the word "hallelujah" rang out now and then.

When it was over there was a brief eucharistic rite at the table in front of the blackboard with the group filing up to put fingers in one chalice to pick out a host which they dunked into the wine of the other chalice before putting it into their mouths. Outside Ladenius told me he had just returned from preaching and healing at the California convention of the Full Gospel Businessmen's Fellowship International and that he was leaving Rome after ten years to open the first Full Gospel communications center in Brussels. I later learned that a few days after the classroom meeting Ladenius and his wife, also a faith healer, were received in private audience by Pope Paul who thanked them "for all they were doing for the Church." Meanwhile Full Gospel's official organ called *Voice* told me more about Fred Ladenius.

In the July 1975 edition they called him the "born-again, spirit-filled press secretary to the Pope." Ladenius himself carried on the article telling how, after attending Fr. Gaudet's English-speaking pentecostal group a priest friend took him to a Protestant pentecostal church where "I received salvation and the baptism of the Holy Spirit. I left the 'old man' in the waters and despite the risks involved, took my stand with the Full Gospel Christians. I can no longer speak in terms of Churches. There is only one Church of the living God and He is not the God of 1925 but the God of 1974!"

Two mornings after the meeting at the girl's academy I was breakfasting with Mr. Angelo Ferri of Newton, Pa., a plump and prominent member of FGBMFI. I asked him why his organization had come to Italy. "I got a call to save Italy in May 1973 when Brother Perna, he's the representative over here of the Assemblies of God, appeared in my office in Newton. My answer to the call was to organize a convention in Rome."

Voice describes it: "Saturation literature distribution was the key to success. Team members in Florence and other cities handed-out Italian language tracts in downtown districts, testimonials, Gospels of St. John and other pieces designed to try to to get Italians to accept Christ as their Saviour." There were visits to hospitals, police stations and other institutions. At a "dessert hour" in a Florence hotel four young Italians accepted Christ as their Saviour. Here and there they were heckled by Red youth but police intervened.

That last bit of news brought me to suggest that their name was unfortunate since to the conditioned Italian masses "businessman" is synonymous with "bourgeois" and "boss". Ferri reluctantly agreed a change of name might be in order, a serious concession for a body whose slogan is "With Jesus on your side you can be a more successful businessman."

After reading in *Voice* that, through its meetings, tracts and TV programs FGBMFI boasts a "global impact of one and a quarter billion people" their Rome 1975 convention was a distinct let-down. Meeting in a small auditorium, the Businessmen, whom I found to be Americans of a healthy and hearty middle-age dressed in checkered jackets, told me I had just missed Fred Ladenius' healing session. In the auditorium a kind of show was going on. On a stage plastered with slogans like "Jesus loves me" in Italian, a stout woman was fairly shouting in English and each of her sentences was followed by a shouted translation. She was telling how, after a strict Catholic upbringing (there were laughs when she described it) her family tried to force her to become a nun at 17. But a miracle happened so that, instead of going into a convent she accepted Jesus as her Savior. "Now," she cried, "I just want everybody to know I'm saved!" There was hearty appplause and cries of "hallelujah" from the crowd who appeared to be very poor folk from the slums of Rome or in from the country districts around.

Fr. Francis MacNutt, O. P. was passing through Rome from Jerusalem where Don Malachuk (of the South Bend meetings) had organized a World Congress of the Holy Spirit, bringing some 3000 Americans to take part. The faith healer from St. Louis, a tall, handsome Dominican, was enthusiastic about the progress of the charismatic movement among priests in the United States. "We had 560 at the Steubenville convention and we expect 1000 next year. At the conference in Atlantic City in October there were over 300 priests and several bishops, 17,000 people in all. Religious orders are more lenient, he said, about letting their members join pentecostal groups than some bishops. Cardinal Carberry in St. Louis, however, makes no difficulties and 46 priest have declared themselves to be charismatics. Did I know there are some 8000 charismatic Lutheran ministers in the United States? Fr. MacNutt said that at least half of his talks on healing are given to Protestant assemblies. He was obviously embarrassed when I told him that I had heard him speak at one of them the night before.

The International Evangelical Church, founded by Rev. McTiernan (of the South Bend meetings) is a converted movie house in a grubby outlying district of Rome. Here it was that Fred Ladenius, three months before he and his wife were received by Pope Paul, had gotten himself ordained a deacon by the same Rev. McTiernan, graduate of a two-year course at the Four Square Gospel Center in Los Angeles. The evening meeting I attended was presided over by one Brother Robert MacAllister. He introduced Fr. MacNutt who told the audience he had been the first Catholic priest to become involved in pentecostalism. After the war he had gotten a degree at Harvard and went on to enter the Dominican Order where, he said, he soon found something seemed to be missing. Catholics seemed to be sad. Then somebody persuaded him to go to a Protestant faith healer. Eventually, after a series of encounters with the healer and her friends, encounters which he narrated at considerable length, every sentence and, remarkably every gesture, repeated by the interpreter, Fr. MacNutt at last became "infused by the Spirit."

Admitting to 13 years of college, he paid tribute to his unlearned audience. "I am grateful to people like you who have kept alive a real sense of Jesus. Without people like you I would be less a Christian, less a Catholic." And a tribute to ecumenism: "Praise the Lord we live in an age when so many differences are causes of learning from one another." To on-going religion: "Most traditional Churches have so emphasized doctrine they have lost the sense of the power Jesus wants to pour out." Then he stood close to the microphone to begin a low, vibrant kind of humming. I asked him the next day if it had been an old Hebrew chant. "I was singing in tongues," he explained.

Suddenly I noticed three nuns in the row ahead of me and I recognized the youngest one. She was from Cleveland, studying in Rome. We had talked on a bus one day. I asked her how she liked what was going on in the convents. "Of course I don't like it. But I entered just as things were beginning to change so I have been able to ride along with it. For the older sisters, though, the pain is really terrible." I wondered what had brought her to the Protestant pentecostals.

Brother MacAllister came on stage again to say there was just time for a short healing session if anybody needed it. Fr. MacNutt counted raised hands and said yes, there were not too many; he could do it. "Now, just put your hands on the shoulders of the persons in front of you or next to you. That's right. That's right." These manoeuvres took a few minutes then, back on stage, his arms stretched wide, head thrown back, eyes closed, he held onto the interpreter on one side and to one of the singers on the other. As he intoned something a murmur began in the audience and as it got louder a male voice cut the air with shrill, unintelligible cries. The wave of sound intensified into a really formidable din and above it all the interpreter could be heard wailing piteously. I looked at the three nuns. They were bent over clutching at each other and at the women in front of them.

Those three were at the Angelicum, the Dominican Pontifical University, the next afternoon sitting right behind me. Against austere walls Fr. MacNutt in the proper white robes of the Dominican looked like a tall Savonarola as he talked to priests, nuns and lay people, seekers of charisma. Without meaning to, he revealed the way in which religious are introduced into the movement. Saying that men and women entered the religious life in the expectation of becoming saints he noted that they were nearly always disappointed. " 'Why can't I reach that fantastic ideal?' they ask. Priests and bishops tell them it is because they are not generous enough, they don't give enough to God. But that is simply not true. What is the matter is that they know something is missing. I understood these people and I looked around. For one thing I found that Catholics don't like to talk about Jesus Christ. It is too intimate. Then I met Protestants who talked about Jesus as though He was right around them and these Protestants were the pentecostalists. I realized that they have what we in the Church had been looking for. Catholics only have head knowledge but these people really know God in their hearts. Catholics aren't joyful. Why you can't even get them to make the sign of peace! (Laughter) But in charismatic renewal things are different. When Catholics join they say, 'I used to be a Catholic. Now I'm a Christian.' And before I joined I used to preach good advice. 'Here's the law', I said, 'obey it.' Now I preach the good news. It's all in the power of the spirit. Jesus came to give spiritual power. That is the meaning of 'Messiah' — power to lift us out of this mess."

The following Sunday I stopped in at the regular Sunday afternoon charismatic session for English speakers promoted by Fr. Francis Sullivan at the Gregorian University. Over a hundred men and women, many of them in religious habit of one kind and another, filled the hall of the old Jesuit building. They were a select group. In Rome for a few months or years of study they would, in a sense, become missionaries for the movement on returning to England, Ireland, the United States or India.

Fr. Sullivan did not address the meeting but sat in a back row, now and then standing when the others did to sing a hymn, his arms apart, palms up, eyes closed. Four leaders prepared the meeting: a young layman, a seminarian, a Maryknoll sister and a sister of Our

Lady of Sion, neither nun veiled or habited. Two guitarists sat next to the leaders. Along one side there were books for sale, the newer ones coming from Don Malachuk's publishing house. And I saw Fr. MacNutt's bestseller *Healing,* Cardinal Suenens' *New Pentecost* and Fr. Sullivan's pamphlet on *Baptism of the Holy Spirit.*

The session I attended was very quiet. People remained seated most of the time, speaking occasionally in barely audible voices. Someone just back from the Malachuk congress in Jerusalem said he and the 3000 Protestant charismatics had "come into what the Lord had called them to." There was a long silence after that. Then a fine looking white haired priest asked for prayers for a 60 year-old priest who was taking the "courageous step of asking for laicization." Silence again. Then a nun whose eyes were closed said, "For those who love the Lord everything works out for the best." Still seated everybody recited the Our Father adding the Protestant appendage, "For Thine is the kingdom, etc." Then everybody suddenly stood up to sing a snappy hymn, "Here comes Jesus" and a few held their hands high while they sang.

How a whole religious order was brought to the "baptism of the spirit" was illustrated by a good-looking middle-aged woman in a short veil, a leading member of the Franciscan Sisters of the Immaculate Conception. She began by saying that the Lord had made it clear that He had a plan for the order. She said He seemed to be saying that Rome, with its novice house and retired sisters' residence, was the ideal place to begin to carry out His plan. Accordingly it was decided to invite all the superiors to Rome from the three countries in which the order operates, Ireland, England, Egypt. After a retreat at Assisi, life-of-the-spirit teams went into action instructing the visitors in charismatic renewal, praying over them and encouraging them to form small prayer groups. "After that," said the speaker, "ninety percent of the superiors agreed to be baptised in the spirit."

Finally an elderly monk from India rose and asked if those present would pray over him because his rheumatism was very painful. He walked stiffly up to the cleared space in front of the musicians. Immediately the four leaders laid their hands on his head, his shoulders, his back and his arms. Everybody else got up laying hands on whomever they could. A low humming began. It grew louder and became a tonic chord, the three lines of tone carrying with them a soft, many-voice babble of incoherent syllables. The sound intensified then above it one voice became clear: "I am releasing you from your burdens. I am making you whole." The guitars began to thump and, eyes shut, hands still laid on, everybody sang, "O Mighty Healer, O Mighty Healer, O Mighty Healer, come and heal him, come and heal him, etc. etc." Three verses.

There was a long silence and the old monk limped back to his seat.

In the fifth and final article I tried to make an assessment, albeit a personal one, of what I had come to find out about the Catholic charismatic movement.

Consider the first report, the meeting in the Church of Sant'Ignazio. In charge of the proceedings was Fr. Francis Sullivan, S.J., one of the half dozen experts chosen by the National Conference of Catholic Bishops of the United States to update the theology of some half a hundred American bishops every year in an intensive course at Rome's North American College. There at Sant'Ignazio, one of the two mother churches of the Company, a church no one for 300 years would have entered without genuflecting before the high altar, a crowd, half of them consecrated clergy or religious, sat facing, or with their backs to, that altar hidden for the occasion by a curtain. They hugged each other, some of them danced and they acclaimed a Prince of the Church when he called for new doctrines. Not one of them, not even the director of the assembly, the Prince or the Vicar's delegate showed any sign of discomfort when a monk poured out a mindless aberration about giving birth to the Jesus of 1975. On the contrary they applauded.

That all this is spontaneous is, to me, one more pretense in this movement immersed in pretense. From what I have been able to see I agree with Cardinal Suenens that "springtime is being organized." The stance of the hierarchy that they are giving only circumspect approval to the charismatics seems less than honest. Considering the feeble intellectual content of the meetings their embarrassment is understandable. But considering what can take place in even as well behaved an assembly as the one at the Jesuit church, their tacit support of the pentecostalists is not.

Early in 1975 the United States Bishops' Committee for Pastoral Research prepared a statement on charismatic renewal. There were fifteen articles in the document each containing on an average one note of warning to half a dozen notes of encouragement. Both the bits of warning and the chunks of encouragement appear to have been based on the so-called Malines Document. This is a lengthy paper, the preface of which begins, "In order to help all those who must make judgements or take decisions (about the movement) Cardinal Suenens invited to Malines, Belgium . . . a small international team of theologians and lay leaders." The lay leaders turned out to be the Ann Arbor and South Bend animators who organized the congress in Rome. The theological team was the same team of innovators and fellow dissidents of the Cardinal, men like Yves Congar, Walter Kaspar, René Laurentin and Avery Dulles. The resulting American document is naturally full of good things to say about pentecostalism.

In another way the hierarchy everywhere has cleared the ground for the movement. By suppressing, discouraging or neglecting the traditional devotions of the faithful (the rosary, the stations, benediction, the forty hours) they have created a void in the lives of Catholics which the charismatics have begun to fill.

Then there is pretense at every level. There is the grandiose pretense that the movement is Catholic because people who have been brought up Catholic and who have not left the Church take part in it. Those Duquesne professors who began the first charismatic prayer group for Catholics in 1969 experienced their "conversions" among Protestant pentecostalists. So did Fr. MacNutt and so did Cardinal Suenens. All the charismatic rites with their particular liturgy and gestures were learned either from the so-called classic pentecostalists, originating in Baptist and Methodist circles or from neo-pentecostalism which began in the American Episcopal Church in 1958 spreading from there to the Lutheran and Presbyterian denominations. It is good Protestant practice to remain seated during worship, rising only for the singing of hymns, to give witness and to call Our Lord "the" Lord. The arm waving and cries of hallelujah and the rhythmic hand clapping are all borrowed from black pentecostal Protestants. The Spanish scholar, Joaquín Navarro, in a study of the movement points to its subjectiveness, a characteristic of non-Catholic Christianity which always relies on personal experiences as the standard for discernment.

There is the pervading sense of pretense running through all the charismatic happenings, a sense of directed deception on the part of the leaders and auto-deception on the part of the led. The sham reached critical proportions during the congress in Rome. Reporting on the meetings *New Covenant* said, "A word-gifts group consisting of 70 members from different countries served the general sessions . . . At one point on Saturday afternoon 40 members of the group independently sensed the Lord speaking the same prophecy which one spokesman presented: 'I am here with you today in this congress. I have begun to act and I will not stop until it is finished, until my people are renewed.'" I remember how the master of ceremonies had introduced the message from the Almighty. He said, "The Lord has been particularly active among the word-gifts group this afternoon."

Would, I wonder, a 16th century Aztec or a 19th century Zulu have been fooled if missionaries had been shameless enough to approach them with something like that? How can such obvious put-ons fool tens of thousands of 20th century Americans and Europeans, particularly the 600 priests and 1000 religious who came to Rome for the convention? Leaving aside demonic suggestion I can only think that those priests and nuns, after having made the tremendous sacrifice of giving up the world for God have had their faith in God's Church shaken. Worked over for years by the destroyers-from-within through seminars, study sessions, books, periodicals and retreats, they have lost their moorings. Some leave. Those are the practical ones. But most of the men and women who choose religious life are not practical. Most of them stay on, bewildered, disheartened. Then one day they hear about the charismatics and they wonder, they hope, they pray that this is where they are going to find out why it was they took vows or got ordained. That little nun from Cleveland who understands so well the pain of the older women in her convent challenges the pain she feels by reaching out for the joy the charismatics promise her.

Fr. MacNutt says the trouble is that religious are frustrated by having the "fantastic ideal of sainthood held up to them." Nonsense. Protected intellectually and emotionally by unswerving doctrine, pious young people have always been willing to take vows and been happy to do the best they can. Very, very few of them ever became canonized saints; the rest became good nuns and priests.

Springtime is being organized, said Cardinal Suenens, and in that organization, even in its inanities, the danger lies. As they carry on their un-Catholic rites, Catholic charismatic leaders protest untiringly their loyalty to the Church, to the sacraments and to the teaching authority. They also say they are a movement that wants to die. When? When the Church, down to the last Catholic, has taken up their style of religion.

"Then," says Ralph Martin, making use of his familiar hot line to heaven and referring to the two main currents of Protestant charismatics along with the Catholics, "Then God will bring together these three mighty pentecostal rivers."

Ut unum sint. Yes, but one what?

5. *Shocking Troops of God*

If the present rate of attrition continues there will be no more Jesuits in 25 years time. In 1968 the Company counted over 36,000 men. Today there are around 27,000. In Germany there are two novices and in Spain, homeland of St. Ignatius, six.

None the less the Jesuits still have a strong impact on the running of the Catholic Church and they will continue to have it for another several generations. In 1975 when the Company's 32nd General Congregation took place in Rome Jesuits were running over 4000 primary schools, 350 high schools, 78 colleges and universities. In Rome they had in their care the Pontifical Gregorian University, the Pontifical Bible Institute, the Oriental Institute as well as a whole series of national Rome-based seminaries. They direct Vatican Radio with its shortwave network broadcasting throughout the world, claiming five million listeners a week in the United States alone. The Society has created so-called social-action centers in Washington, St. Louis, Paris, Madrid, Milan, New Delhi, Manila and throughout Latin America. There is *Lumen Vitae,* a kind of non-catechetical center in Brussels. The Jesuits conduct hundreds of seminars and thousands of retreats each year for bishops, priests, religious and laymen. Jesuits have been the confessors of Pius XII, John XXIII and Paul VI.

Perhaps as important as all these things put together is the fact that Jesuit theologians act as advisors and guides to such major groupings as episcopal synods and episcopal conferences. It is because of the preparation of a number of their men and the strategic placement of those men within the structure of the Church that the Society has been able to impose its particular and changing theological concepts on the whole body of the faithful. The work of Pierre Teilhard de Chardin, S.J., which in effect undermined traditional belief at its roots, is carried on today with existentialist emphasis by Karl Rahner, S. J.

The tenets of the neo-Jesuits, like those of the Marxists, see man as collective man, journeying willy-nilly toward utopia, a kingdom of justice, love and peace, a kingdom on earth. Fr. General Pedro Arrupe told the assembled congregation, "The world will become the kingdom of God" and unashamedly took the cry of the founder to "fight under the banner of the Cross to save each and every man" and rephrased it, "fight under the banner of the Cross to construct together a more human and divine world." To the existentialist, man is not fully human to start with but can become so as time goes on.

These attitudes were summed up in the so-called decrees which were published some six months after the Rome meetings. Couched in vaguely pastoral language the publication is a series of proposals rather than decrees in the accepted sense of the word. It adds up to a kind of neo-Jesuit manifesto predicating the need for revolution in the West, approving by default Communism in the East, and presaging a future utopian society of love, peace and justice.

The Congregation was convened shortly after the World Episcopal Synod in which Fr. Arrupe's use of Marxist jargon was memorable. "The Establishment which claims for itself the function of keeping the peace, in reality supports, maintains and perpetuates a real disorder, an institutional violence — that is to say, social and political structures which have injustice and oppression built into them." Over a hundred years ago Friedrich Engels defined the State as "an organ of power created by the exploiting classes to maintain a system of laws to protect their property and advantages." Fr. Arrupe told the Congregation that man is the center of the universe. Ludwig Feuerbach, inspiration of Marx and Engels, said "Man is the center of the universe" and Pope John Paul II said in his first encyclical, "Man is the primary and fundamental way the Church must travel." The religious editor of Rome's *Il Tempo* agreed with Roberto Tucci, S. J. that the document is a "hymn to man".

In all the 75 pages of the decrees there is no mention of the gravest danger confronting the Church, advancing Communism which already holds 65 million Catholics constrained in Eastern Europe, threatens the rest of the continent and all the onetime mission lands. What, one wonders, can an honest priest of the Society think of a set of statements about his mission which silences that tragic reality only to wail over allegedly unjust structures oppressing the non-Communist world? If he lives in Europe he knows that in the summer months every *autobahn* and *autostrada* is choked with Fiats, Volkswagens, Renaults, driven by factory workers, shopgirls, bricklayers and postmen — all on their merry way to beach resorts from the North Sea to the Mediterranean. If he is in Latin America and he sees the poor who crowd around the outskirts of say, Mexico City, he can thank the Marxists who burnt the haciendas where those people's parents lived and worked healthfully and happily. He can talk to the older ones if he wants to find out what the revolution deprived them of. But inside most of the big and small towns of Latin America he will find the great majority of people are living as decently as anywhere else. Marxist simplification about a few all-powerful rulers and a mass of helpless slaves, as far as the West goes, is patently phony.

But it is one things to make up stories out of time-worn Leftist slogans and quite another to drag St. Ignatius into the game. In Article II of the second set of decrees these words of the founder are quoted: "We seek the salvation and the perfection of souls," then there is a dash and the line continues, "which, in modern terms, signifies the entire and total liberation of man." Whom, is it too much to ask, are they trying to fool?

Communal confession was taken for granted during the days of the Congregation. According to the press bulletin, "On December 6 the delegates participated in a penitential liturgy on behalf of the Society, one in which there were direct and specific expressions of contrition including that of Fr. General for his faults as General, for the sinfulness of the Society as well as personal faults. This was a truly penitential action which culminated in the joy of pardon and the Eucharist."

Christmas went by almost unnoticed. Said the bulletin, "There was a brief pause to salute the birth of Christ and to inaugurate the Holy Year. Even then some of the delegates had to draw up reports on Christmas morning." Here at least the name of Christ was mentioned. Otherwise the bulletins referred to some higher power called the "Spirit". Gone, the warmth of traditional references to "our blessed Lord". On some of the office doors in the press building there had been acknowledgements of Christmastide at the proper time — the kind of tinselly little trees and stars you see pasted on kindergarten windows or over the frozen turkeys in the super-market. Sad. These men had given up the natural joys of Christmas, home and children and then deliberately deprived themselves of the deep joy of Bethlehem. But if they could get along without crucifixes they could certainly manage without a nativity scene. I asked Fr. Donald Campion, head of the press bureau, why there were no crucifixes on the walls and he answered, "This is an office building."

The transformation of the once heroic Company of Jesus into a society of neo-Jesuits was apparently effected during the seven years between the 31st and 32nd Congregations. Fr. Francis X. Meehan, assistant director of the Ignatian Center of Spirituality in Rome, tells the story in the 1975 Yearbook. "One of the problems that had to be faced in 1966 was that we knew too well so many crucial phrases of the Constitutions that the words of St. Ignatius had become clichés in our lives. And it is always difficult for an individual on his own to penetrate into the real meaning that lies under a phrase that has become a cliché. And so he needs guides. This is where the experts and the specialists came to the fore. Throughout the Jesuit world there were formed hundreds of study days, weekends of prayer and reflection, courses in conference form, small study clubs, community sessions, retreats and practical experiences aimed at introducing Jesuits into the various methods of spiritual discernment the Ignatian Constitutions point to. In very many of these meetings and sessions the help of experts was solicited, experts who could help their brother Jesuits inter-relate the various parts of the Constitutions and evaluate the significance of these parts to their own lives, experts from other disciplines, scriptural scholars, ecclesiologists, theologians, psychologists, men actively engaged in government, experts in inter-group dynamics. Books and articles were also published by the score."

An onslaught.

According to Fr. Arrupe the 32nd Congregation was called only seven years after the 31st because of changes in the Church and the world. He has had a great deal to say about change. The topic seems to be uppermost in his mind. He points to "changes in the world so great, so sudden," to "onrushing change" and "the dizzy process of transformation to which everything is subjected." His summons for the 32nd Congregation was made in September 1973. Therefore the changes which drove him to take such a step were those taking place between 1966 and 1973. If there are still historians of the classic school when a good perspective can be gotten on the 1966-1973 period they will probably see in all the chaos, war, crime, violence, strikes, kidnappings, hijackings, assassinations, pornography, vice and general breakdown a collective blow the West had to be given to soften it up for Communism. Intensification, aggravation, yes. But changes? Transformations?

Ignatius Loyola knew something about change. The years of his lifetime, 1491 through 1556, saw more changes than happened before or since. Suddenly the world was doubled, then tripled in size and as a young Spaniard he was in the thick of it. He was born a few months before the last Moorish garrison fell and Spain, after nearly 800 years, was free of Islam. That year Columbus with Spanish ships and Spanish men found America. When Ignatius was six Vasco da Gama reached India and from his mother's town of Ondarroa one of Magellan's great captains sailed his little ship, *Victoria*, around the world.

Those were the years of new theology. Ignatius was 26 when Martin Luther nailed his theses on the door. He arrived at the College of Montaigu in Paris four days before Calvin left and he found the city plastered with posters condemning "the proud and pompous papal mass where blind sacrificers contradict the Blessed Supper of Our Lord Jesus Christ." While Spanish intellectuals were devouring the irreverent new writing of Erasmus of Rotterdam, Lutheran *soirées* became the fashion in Spanish noble houses and in Alcalá a "priestess" named Francisca Hernández was preaching free love for nuns and monks.

What a time to live through! And for a well-born Spanish soldier. A whole new world to shape. A new, "more human" world where outworn structures were falling like ninepins under the hefty blows of Luther, Calvin and Zwingli. A world full of "new demands". If Ignatius Loyola had been a neo-Jesuit, how he would have responded to them! But being Ignatius Loyola and no neo-Jesuit he turned his back on them. While his fellow officers were clamoring for a chance to get to America he did the medieval thing. He donned sackcloth and set out on foot for Jerusalem. Fr. General Arrupe may tell the press, as he did recently in Rome, that St. Ignatius was four centuries ahead of his time but looking at his life one gets the impression that being ahead, behind or with his time was of very little importance to him. Eternity is what interested him.

Neo-Jesuits say they must reach out to the future. If anything, Ignatius looked to the past. Friends pressed him to read Erasmus. He tried once only to report that he felt his soul deaden and he threw the book aside. It was reading about his heroes, St. Dominic and St. Francis, men born hundreds of years before, that filled him with excitement. The idea, "What if I could do what St. Francis did!" haunted him and the act of surrendering his sword to Our Lady of Montserrat was as evocative of the much earlier age of chivalry as the imaginary battles of another Spaniard of his time, the fictional Don Quixote.

"Ignatius had inherited the best of the Middle Ages," writes James Broderick in his biography of the saint, "and he did not belong at all to the busy, inquisitive, earth-bound world of the Renaissance into which he was born." That inheritance, an understanding of reality that people had in the Middle Ages of how each separate soul was known to have been set on earth to serve God, fighting the hard fight between good and evil before being snatched away to reward or punishment, was what made his lifework possible. By formulating that reality into his Spiritual Exercises and Constitutions and by equiping men to teach that reality he helped to prolong, for Europe and for many parts of the world, the momentum of the Age of Faith.

In addition to the usual pledges of chastity, poverty and obedience Jesuits take a fourth vow — that of special obedience to the Holy See. The particular mandate accorded them in line with this vow by Paul VI was to "vigorously oppose atheism." That was in 1965. I asked Fr. Antonio Caruso, a staff member of that unofficial voice of the Vatican, *Civiltà Cattolica,* what the Society had been doing to carry out the mandate.

"We have formed study groups, one group in each assistancy, 12 study groups in all." And my thought was: as hour by hour the world and the Church are being sucked into the quicksands of Communism the shock troops of God are sitting around in study groups.

But Fr. Caruso looked pleased. He handed me a little book entitled *Dio Contestato*, God denied. "I wrote this", he said. "Read it; you will find all the facts about atheism." I read it, trying to find what he said I would. Instead what I found were answers to some of the baffling questions about the neo-Jesuits' pull toward Marxism. The thesis of the book runs something like this:

> *a*) due to the fault of Catholics, people everywhere have taken to atheism instead of to religion;
>
> *b*) despite the spiritual destruction it has wrought, atheism has produced certain positive effects: in Communist countries it has brought generosity, fraternity and enthusiasm; in non-Communist countries it has brought purification;
>
> *c*) believers must respect atheists' right not to believe and must work with them toward the common ideal of a better world.

Not exactly a program for vigorously opposing atheism. Not quite a battle campaign in defense of the faith. Yet, as far as I can make out, *God Denied* lays down the current neo-Jesuit line regarding atheism. Now in its third printing the book carries ecclesial approval and has been widely circulated among youth, particularly in the south of Italy.

What strikes one most is how far-fetched the propositions are, how out of touch with reality. Admittedly lacking the credentials of Fr. Caruso as a staff member of *Civiltà Cattolica,* I wager that my experience in the world in many countries and among all kinds of people tops his by many a mile and none of that experience leads me to believe the assertion that atheism has replaced religion as a mass phenomenon. Many people in the West today, even the majority, may not be religious but certainly very, very few of them are atheists, deliberately denying the existence of God. They may be indifferent, materialist, hedonist, agnostic, apostate, heretical but not atheist. And I don't believe that atheism has replaced religion in the Communist countries, let alone that atheism in those countries has released generosity, fraternity and what the author calls a "great charge of enthusiasm." That a Catholic priest and a member of an order that invokes the name of Ignatius Loyola believes these things is peculiar to put it mildly.

I do think there are atheists, men who do not so much believe there is no God as declare war on God. These are the professional atheists, the men in power in China, Russia and the Russian dominated countries, men who work tirelessly to deprive the masses of their faith. These are the men who direct the preparation for Communist take-overs everywhere in the West, the men who train youths so well in godlessness and hatred as to make them capable in Italy, for instance, of ambushing in groups unarmed, lone anti-Communist fellow students and beating them to death with monkey wrenches.

The Father General of the Jesuits evidently does not think these men mean business. He told a press conference in Madrid, "I do say and I repeat, that the Church can live under socialism and under every kind of Marxist institution." But the professional atheists contradict him. Said *Pravda* of Bratislava, the official Slovak newspaper, a few days after a visit of the Vatican envoy, Msgr. Casaroli: "The State has the right and the duty to mould the conscience of every one of its members into full, active and aware participation in the great undertaking which is the formation of the Communist society. It has the duty to form that conscience on the basis of Marxist-Leninist teaching. Due to its philosophical and scientific concepts, that teaching refutes everything which is not scientific; therefore it must refute all religion."

Meanwhile the unlikely premise that at this point just about everybody in the free countries has become atheist permeates Fr. Caruso's book. What took away their faith, he explains, was the Church and here the neo-Jesuit scorn for Catholic tradition gets full play. Apparently things were all right up to the time of the Emperor Constantine. He writes of the "golden age of primitive Christianity." But then degradation set in, sixteen centuries of it. Like Malachi Martin he sees the Church beset by legalism, clericalism and triumphalism. "In their pride of pretending they had the only true faith," Catholics developed "a whole chain of little practices" which, he says, "made guilt complexes out of humility, passivity out of obedience, weepy sentimentality out of love for the Cross and fear of the body out of chastity."

Then, when all intelligent Catholics had had enough of their deteriorating Church and had turned to atheism, a group of Protestant theologians hurried to the rescue toting a new theory which they called "the death of God." Says Fr. Caruso, "Their putting God in dry dock, to use one of their picturesque expressions, brought a necessary and liberating purification by which it is hoped Christianity may be able to find itself again in authentic religion." Authentic religion, he explains, looks with sympathy on free and responsible man in a world grown adult where culture is liberated from all religious control. The dry dock business also did good work against the degenerate and counterfeit idea of God which "in exalting the sovereignty, the omnipotence and the omnipresence of God so humiltated man and made his rightful liberty seem like sin."

How did a preposterous and impious thesis like this find its way into the heart of the order founded to defend the Roman Catholic Faith? We have only to read as far as page 79 to find reference to "the Jesuit scientist Teilhard de Chardin, the first man of genius to perceive and to follow the new road." And at the end of *Dio Contestato* we leave Fr. Antonio Caruso, S.J., happily embarked for the noosphere hand in hand with atheists, respecting their belief that there is nothing to believe in, off to "a land free from all oppression."

For neo-Jesuits to cultivate the notion that atheists are all around them is understandable. Not only does it keep the heat, if only the propaganda heat, off the side they hope is going to win, it makes keeping the fourth vow a cinch. An average American member of the Company, say a professor of Greek literature at a men's college in the Middle West, can stop in at the atheism study group on a Thursday evening if he doesn't have too many papers to correct and then on Saturday at the faculty tea he can "witness", carrying on, over the toasted scones, a few minutes of respectful dialogue on the subject of belief and unbelief with the visiting lecturer from Denver whom he has good reason to suspect has a leaning toward atheism.

Another way to keep the fourth vow would be to take the papal mandate at its word and go out and fight atheism. Storm the Iron Curtain. That would be in line with the greatest in Jesuit tradition. In line with Ignatius himself, with Francis Xavier standing alone in his beggar's rags in a palace full of Japanese warriors, in line with Edmund Campion slipping secretly into Elizabethan England and martyrdom, in line with Isaac Jogues, tied to the stake with the Mohawks dancing around him.

A big job to go where the atheists are, the men against God who are holding 65 million Catholics captive. But if a handful of Russian intellectuals and a few hundred average Russian Jews can focus the attention of the world on the injustices of the Soviet system, think what 27,000 intelligent, highly educated men without family ties and trained to dedication could do, backed as they would be by their own worldwide mass media, publications in every language, and Jesuit-run Vatican Radio emitting news of their progress around the clock in 32 languages!

6. *How Much Do We Know?*

On the same day of June, 1978 that Archbishop Lefèbvre ordained 16 priests at Ecône, an article appeared over his signature on the front page of a northern Italian daily, *Il Giornale di Bergamo.* "Why We Rebel" was the title and it marked a new directness in his writing about the force he considers to be the greatest enemy of the Church.

> *"We say in all conscience we are not obliged to submit to the suppression of Ecône because we see behind the way in which the order originated a hand which is not that of the Church, an attitude lacking in all respect for Canon Law which is not the attitude of the Church. We are forced to believe it is the enemy penetrated into the Church which orders this suppression and that the enemy is Freemasonry.*
>
> *"The constant progress of heresy and apostasy forces us to recognize Masonic influence in the Roman Curia and even the presence of a Masonic lodge within the Vatican itself. There is now . . . a veritable occupation of the Vatican by a counter-Church born of Protestantism and determined to spread all the errors which the popes have condemned for the last* 400 *years."*

At least half the letters I receive from readers ask about the recent revelations concerning Masonry in high ecclesial circles. Is it true? How can we be sure? Can we get proof?

As I see it there is no use looking for the kind of proof afforded by membership lists. To begin with, Freemasonry is a secret organization. The day it fails to keep its secrets one can be sure it has become weak and harmless. Readers of certain popular Italian weeklies might have thought that day had arrived during the winter of 1977 when a spate of articles appeared describing in vague terms several intrigues and feuds going on within the Roman lodges and indicating in a not very clear way that certain Italian politicians, army officers and prelates were members. More recently *Il Tempo* carried a notice that the feuds had been settled in Washington at the "Supreme Grand Orient Mother Council of the World."

At about the same time two small Italian journals came out with a series of revelations about the alleged membership in Masonry of a number of cardinals and bishops. There was *Chiesa Viva* of Brescia and *Sì Sì No No of* Grottaferrata near Rome. I sought out the publisher of the latter paper, Fr. Francesco Putti, a retired priest living alone. We talked about his exposures for about an hour and then I challenged him.

"You don't name your sources, Father. People say 'Why doesn't *Sì Sì No No* say where it gets its information?' You don't reveal your sources."

"No, I don't. But I can tell you this: every word I print is documented. I publish nothing about which I am not absolutely certain. Take the case of Cardinal Garonne, the Frenchman who heads the Sacred Congregation for Catholic Education. If you read my paper you will find that I consider him the greatest destroyer of the Church in the world today. He has ruined the whole field of Catholic education, emptied the seminaries in Italy and abroad, destroyed the catechism. I write and publish these accusations but I do not say he is a Mason. I have no proof of that. If tomorrow you come to me with convincing proof that Cardinal Garonne is a Mason I will print it but not before."

"I suppose that if your accusations were untrue it would be easy enough for the accused men to bring charges of libel against you — only natural they would — and that they would win the law suits. The penalties could wipe out your operation. Tell me, have none of them brought charges or threatened to?"

"No, none. Virgilio Levi of *Osservatore Romano* polemicized about it in his paper but nothing came of it."

For Catholics convinced that high-ranking Masons are up to no good where the Church is concerned an easier way to keep tabs on them is simply to watch the march of events. Admittedly this calls for a certain amount of know-how but not as much as obtaining membership lists. As an example of an event that tells a lot about the Church vis-à-vis its enemies take the treatment of Msgr. Lefèbvre by the Mexican immigration authorities a few years ago. They notified him while he was still in Texas that if he attempted to cross the border he would be considered *persona non grata.* By Mexico, of all countries! Mexico where anti-Church laws that spelled martyrdom for faithful Catholics during the 1920's and 1930's have never been abrogated. Mexican authorities, heirs, if much calmed down heirs, of the Marxist revolutionaries who proclaimed the death of God half a century ago, take on themselves to interfere in an internal affair of the Catholic Church and they do it, to all intents and purposes as a favor to the Pope of Rome.

It is common talk in Mexico that every president since Santa Ana has been a high-ranking Mason with the possible exception of Adolfo Ruiz Cortines in the 1950's. Since the president is virtually an appointee of the all-pervading party, the PRI, Mexicans take it for granted that the party is a Masonic organization. Thanks to its well-knit discipline and its consummate skill in walking a tightrope between the will of the Mexican people (naturally the PRI is wise enough not to apply the anti-religious laws) and the interests of the "colossus of the north" the PRI's one-party regime made Mexico the least volatile of all the Latin American countries for a good four decades or at least until they chose Luís Echeverría to fill the 1970-1976 term of office. This intense personality, filled with a messianic fervor for a Masonic utopia let his reasonably prosperous country slide to near ruin financially, while he formulated a new World Economic Order, aired it at the United Nations Food Conference in Rome and then took it to

Pope Paul for his approval not once but twice. Each time the Vatican press bulletins assured the world of the Pope's pleasure and encouragement. As far as I know those two visits have been the only Vatican contacts with the government of Mexico in recent times. Therefore it must appear that the cordiality of those talks was the basis for the Mexican government's refusing normal hospitality to a French citizen.

An incident like that tells the up-and-coming Mason watcher more than those documents he is not likely to find. Available to anyone who reads the newspapers, the event has all the ingredients of a well-proven pudding. Irreconcilables, in this case the Catholic Church and the *Partido Revolucionario Institucional* are suddenly reconciled, bending over backward, you might say. What does it? Enthusiasm for unity — for One World, One Economic Order, One Religion. There is the enemy, a man who stands in the way of that unity. As in similar cases, the people are not consulted and a minority is persecuted. The ingredients translate from incident to incident but there is always the push toward utopia and the concerted worldwide attack on the one who is out of step: Pinochet, Papadopoulos, Lefèbvre.

The late Yves Dupont whose life was devoted to the study of Masonic influence within the Church pointed to the fact that Freemasonry has for some time now renounced direct confrontation and replaced it with a policy of infiltration. He quotes the organ of the French Grand Orient: "Basically, Freemasonry proposes a super-Church, the Church that will unite all Churches." Yves Marsaudon, member of the Masonic Supreme Council of France, however, warns that Christian unity is only one part of the goal which is "total ecumenism". He dedicates his work on the subject, which was published in Paris in the 1960's, "To the memory of Angelo Roncalli who deigned to give us his benediction, his understanding and his protection" and "to his august continuer, Pope Paul VI"

Apparently Benito Mussolini who had fought Freemasonry head-on was unaware of the infiltration tactic, thinking his campaign against the Brotherhood had been as successful as his campaign against the Mafia. But when he was expelled from his own Party on July 25, 1943 it suddenly came to light that more than half the members of the Fascist Grand Council were Masons. One year later the new leader of the Italian people, Christian Democrat Alcide de Gasperi, counterpart of Germany's Konrad Adenauer, was holding forth in a Rome theater. After paying tribute to the "immense historical merit of the armies created by the genius of Joseph Stalin" de Gasperi expressed confidence that "From the union of the Russian workers and the forces of the West a new world will be born." He had been deeply moved, he said, on reading a Soviet writer's description of the USSR as "a living prefiguration of the future union of all peoples under a single economic order." Then, for all the world like a theologist of liberation this foremost Christian Democrat raised his eyes to heaven where, he avowed, "There walks another proletarian, like Karl Marx a Jew, and one who 2000 years ago founded an *internationale* based on equality and universal brotherhood."

Evidence is found in the use of symbols, a tradition dear to secret societies. The Masonic triangle is a feature of new church architecture. It is the motif throughout the Jesuit yearbooks. A small cross caught, it seemed, in the jaws of a heavy triangle, formed the symbol of the Philadelphia Eucharistic Congress. The background of the *sede vacante* stamps issued after the death of Pope Luciani was a sea of little triangles. Meanwhile the prime Christian symbol, the cross, is fast disappearing. There was no crucifix or even a cross on the bier of Pope Paul as it lay on the rug in St. Peter's Piazza. There was no crucifix on the table where the first and second John Paul said their inaugural Mass. Visitors to the Vatican Secretariat of State noted the total absence of crucifixes on those walls as far back as 1970. On certain occasions, however, the present Pope carries the crucifix that was Pope Paul's with its bent down cross beams, its abhorrent figure and its INRI curled into what looks like a clenched fist.

Or take the strange new ceremonials. Whether the installation of Archbishop Weakland of Milwaukee, the funeral of Pope Paul or the inaugural papal Masses they are all characterized by a monotonous Puritanism that is anything but Catholic. The creator of much of the new ritual is the Vatican's chief of ceremonial, Msgr. Virgilio Noé, whose name figures prominently in the list of Freemasons published in *Chiesa Viva.*

Then there is Masonic vocabulary with its constant references to "peace and justice" or, alternately to "justice and peace." Man-directed peace and justice have replaced God-directed faith, hope and charity. Word patterns which express the coming Masonic heaven-on-earth revolve around the concept of a "more human world", a time "free from all oppression", a "civilization of love." The building theme, important to members of the craft, has been given more and more emphasis of late. At the same time that he was bemoaning what he called "the auto-destruction of the Church" Pope Paul was speaking nearly every day about "the building up of the Church." During the 33 days of Pope John Paul I the editor of *Civiltà Cattolica* wrote that he saw the new Pope as "the builder of the Church" while Georg Kahn-Ackermann, Secretary of the Council of Europe, telegraphed from Strasburg that Pope Luciani would be "the cornestone of the edifice of peace and justice which we are in the course of building."

Finally, there is secrecy itself. As the Conciliar Church moves along its path to the noosphere there is a notable stiffening of the barrier between what the faithful are permitted to know and that which they may not know. Rules of secrecy for the last conclave as laid down by Pope Paul were considerably more strict than preceeding rules. In February 1974 Cardinal Villot, as Secretary of State, issued a document on new norms of secrecy for the hierarchy. Italian journalists reported considerable shock at both the severity of the injunction and the extent of the material it covered. Under the seal of secrecy binding on bishops all over the world is a wide range of possibilities which were summed up as "anything which, if divulged or activated ahead of time, could hinder the building up of the Church."

III

THE ITALIAN PREDICAMENT

Assistere alla lenta agonia della Patria
è come veder morire la propria Madre.
Muore forse soltanto un regime che passa
od una civiltà che ha dato luce al mondo?

Antonio Caruso

Watching the slow agony of the patria
is like seeing one's own mother die.
Is it perhaps only a regime that is passing
or a civilization that gave light to the world?

For the journalist Rome does not only mean the Vatican. It is the capital of a country as old as the West, a land riddled with trouble. Because Vatican City forms an enclave in the heart of turbulent Italy political news from Rome has been important to Catholics wherever they live. All share the fear of a Communist takeover. At several moments during the past five years such an eventuality seemed imminent. Looking at the situation at the end of the decade however, an abrupt switch from a particularly incompetent and disorderly democracy to a totalitarian State seems unlikely. But that Italian life is imbued with Marxism to an extent unequaled in other "free" nations is just as clear.

Fr. Caruso takes time off now and then from his duties on *Civiltà Cattolica* to write poetry. As a neo-Jesuit he is forced to hope that he sees in his country's travail the birth of a new society, but it is evident that, as an Italian and an intelligent man, what he sees appalls him. As in the case of the Catholic Church subversion in Italy is in the highest places. After his election as President of the Republic in July 1978 I wrote the following sketch of Sandro Pertini.

At 81 Sandro Pertini steps briskly into a seven-year term of office. The Left is jubilant. The new president is not only a Marxist but one of the most dedicated Marxists in the West. Son of a middle class family in the north, young Pertini had a law degree and Great War experience behind him when he joined the Socialist Party in 1918. For the ensuing 60 years he immersed himself in politics, plotting a wonderfully consistent course guided by two principles: Italian Socialists must keep their identity separate from the Communists and they must refuse under all circumstances to put themselves in opposition to the Communists. This formula, whereby the small PSI and the massive PCI work in close harmony, has given Marxists invaluable flexibility and contributed more than any other single factor to the flowering of the Left in Italy. In 1963 when the Socialist Party accepted Prime Minister Aldo Moro's invitation to join in a Christian Democrat majority government, the tacit PSI-PCI alliance made of their acceptance the real "historic compromise" which the Communist Party only years later began asking for.

Agostino Greggi, former Christian Democrat (DC) deputy, recalls the consequences of Moro's opening to the Left: "Day after day a whole series of Marx-inspired permissive laws were formulated, proposed and pressured through Parliament by the Socialists so that things never known before in Italy became commonplace — chaos in the schools and factories, violence in the streets, drugs, pornography. This process of dechristianization has broken down the defenses of a whole generation and it is the result of the baneful DC-PSI coalition".

Greggi says that only one Italian bishop spoke out in 1963. Cardinal Siri of Genoa called on Aldo Moro to "reflect in the name of God on the consequences of what you mean to undertake and on your responsibility for those consequences".

Faithful to the Pertini formula of cooperation in separateness, Socialist politicians have generally taken a more radical stand than the Communists thus allowing the PCI to build an image of law-and-order respectability. Socialist financing of the nationwide organizations of Red extremists, *Lotta Continua* and *Potere Operaio* is common knowledge while news filters through now and then — a 1975 Italian Army Intelligence report was very explicit — that the Socialist International forges links between Spain's ETA, Germany's Baader-Meinhofers and the Italian Red Brigades.

It was Pertini more than any other PSI leader who fought every tendency of his party to veer away from Communism. He tried desperately and unsucessfully to keep certain colleagues from forming the Social Democrat Party in 1948 with, it is said, Washington's money and encouragement. Self-purged of those dissidents, however, the PSI, thanks to Pertini, has been a faithful servant of the Communist Party. If the role of President of Italy entailed more responsibilities than it does, the election of Sandro Pertini by Parliament could be called, not a historic compromise but a historic takeover.

It was a first in history when the President drove out to the lakeside town of Castel Gandolfo to visit Pope Paul three days before the latter died. No head of State of the Italian Republic had ever made a call at the summer residence. The public was charmed that the two very old men, Holy Father and prominent non-believer had met to chat, but in certain circles word went around that this was a thank-you visit rightly due the Pope for having given his consent to Christian Democrat parliamentarians to cast their vote for a Marxist president.

On the last day of 1978 Pertini went to the Vatican. Pope John Paul's reaction to the visit was emotional. "The encounter brought us very close," he said. "The eminent visitor's words were simple, profound and full of solicitude for the welfare of man, for all humanity."

IMPUNITY FOR THE RED BRIGADES

Incitement beginning at junior high school level has set Italy into a rhythm of unparalleled violence. The

Aldo Moro kidnapping brought the world in on the picture but already at the end of 1975 I was writing about events that were in themselves logical steps toward such a crime.

In a country still pleasant enough for tourist and pilgrim there has come to be a disaster a day. From one Thursday to the next in late October seven political and politically related crimes made headlines. On October 23 three policemen were gunned down in an ambush in Viareggio, bringing the number of police killed on duty so far this year to 26. Over 4000 have been wounded. The next day members of the Red Brigades, the terrorist gang which is said to be linked with ETA in Spain and the Baader-Meinhof gang in Germany, notified a Genoa daily they would find Vincenzo Casabona, an executive of the Ansaldo firm in a certain public telephone booth. They found him gagged, chained up and badly beaten. Then Alfredo Danesi, son of a Roman coffee importer, was restored to his family after several months of captivity in exchange for one and a half million dollars. The following day four Red Brigaders, toting sub-machine guns entered the Milan office of the business foundation, Confindustria, immobilized nine employees, removed records and documents, painted an enormous red star on the walls and took off.

The same day in the outlying Roman working-class district of Prenestino two men drove up to a shabby store that serves as a MSI-DN (National Right) headquarters, stepped out and from a distance of three yards aimed two sawed-off shotguns at three boys standing in the doorway, fired and drove off again. Mario Zicchieri, 16, a high shool student and son of a bus driver, fell dead with nine bullets in his body. Marco Luchetti, 16, lay bleeding on the sidewalk while the third boy escaped unharmed. On October 30 the 27th police officer met his death in a Milan bank robbery and the day after that a Turin family got their 13 year-old son back after he had been missing for 23 days on payment of half a million dollars.

The hands of the police are tied, according to the independent weekly *Il Settimanale*. It asserts that Left-wing politicians, with the tacit approval of the Christian Democrats, carry on a continual campaign to denigrate the police force, to attack every legitimate use of force as illegitimate. They hold down the budget, periodically pass laws that make prompt enforcement impossible and continue to propose a law to disarm the entire corps. Leftist judges, says the article, use the provisional-liberty statute and easy acquital to keep dangerous criminals in circulation. "And not a day passes but what some magistrate issues an indictment to a policeman either for ommission of duty or abuse of power. A detainee has only to say he has been mistreated or, as the new line has it, "tortured". Finally, the magazine accuses the big circulation dailies, nearly all Left-leaning, of deprecating the police force in nearly every article they print.

Italy's PS, Public Security police, a body of 80,000 men, distinct from the *Carabinieri*, is recruited mainly among poor boys of the south. The average candidate has had less than 10 years of school. He gets a handsome uniform, a few months training, his keep and 200 dollars a month, nearly the lowest salary in the country. Starting out with enthusiasm he finds, to his enormous surprise, nothing but hostility. Red students shout "SS murderer!" spit and throw stones in his face. Bank robbers shoot his companions dead.

As for the public on their thrill-a-day diet they hardly have time to notice that justice is rarely carried out. Sure of impunity the terrorists get bolder and bolder. In a column last March I noticed that, thanks to a courageous General of the *Carabinieri*, it looked as though both Turin and Milan were going to be rid of the Red Brigades. Now, nine months later, comes the announcement that just 10 of the 66 accused are to be brought to justice. Apparently the other 56 have slipped through or been passed through the hands of the law. The leader of the gang, Renato Curcio, "escaped" from jail and Lazagna, considered to be the brain of the group, was let out of prison last month on some technicality.

There is no question of the police lacking information. Terrorist dens are being constantly uncovered, each with cachés of arms, wads of ransom money, addresses, telephone numbers, lists of contacts and people due for liquidation. Last July (July 1975) *Il Tempo*, the Rome daily, printed a map showing the location of 11 dens in this city alone, all of which had been raided within the previous 30 days. There have been no trials, no punishment. After the initial news story kidnap victims are never mentioned until, and if, they turn up alive, sometimes a year later. Ostensibly both police and reporters abstain from working on the case in order to let families negotiate with the criminals. In September terrorists carried out a campaign against the telephone company which culminated in the blowing up of a central exchange carrying 14,000 lines. In a remarkable midnight burglary the central law courts of Rome were broken into and records, documents and millions of lire in penalty money were stolen. Trains are held up en route as though they were stage coaches crossing the plains of old Nebraska.

And by Marxist reasoning why not? Bourgeois society is the enemy and times are bad. Prices are up over 200% and rising every day. Job openings are down and going lower. It's one way to live and, as a thief was heard to cry as he gunned his way out of a Roman bank last week, "the Brigades need cash!"

THE BOYS AND THE GIRLS

The year 1975 also brought in the Malfatti Decrees. Education Minister Franco Malfatti, originally a Moro appointee and a member of that mysterious and prestigious international group known as the Bilderbergers, came up with an elaborate restructurization of scholastic administration which he called "a great silent revolution which places Italy's schools ahead of any in the world." The result was that authority, or what remains of it, stepped down another rung.

With the Malfatti Decrees the age-old prerogative of a public school principal to make responsible decisions within his school was removed. The way a pastor in the Conciliar American Church becomes one man with one vote on a parish council, so the head of an Italian elementary, junior or senior high school is now left to swim, if he has the strength, in a sea of committees. What was simple, workable authority becomes the scattered and essentially unconcerned business of every teacher in the country, mothers and fathers of all the students, the students themselves above the age of 13, janitors and cleaning women of each building as well as neighborhood and district labor leaders.

Whether nourished by Bilderbergers, neo-Jesuits or grass-roots socialists, the cancer of socialization rarely succeeds in destroying one natural structure without creating two or three unnatural ones in its place. Up and down the Italian peninsula millions of people have been constrained to hand in votes for hundreds of thousands of people they never heard of, people with no training in school administration, people already leading busy lives. What any of them are supposed to do, once they are elected, is something nobody has tried to answer.

Even before the day set for the elections Malfatti's great silent revolution had brought half the schools in the country to a full stop. Given the atmosphere of high politics in which Italian teenagers spend their lives, a three-week election campaign was enough to bring things to a fever pitch. Attending one high school assembly I learned from the self-appointed chairman, a 17 year-old member of the Communist Party, that his platform called for the abolition of text books, examinations and qualifying marks and included the right to distribute and sell political propaganda inside the school premises as well as to "purge" all students, teachers and parents whom he and his comrades considered to be "fascist".

Meanwhile tear gas filled many a high school corridor. Determined to prevent anyone but Marxists from voting, Leftist students blocked entrances and beat up not only boys who tried to pass but girls as well. Every morning vans and jeeps full of men in battle dress rolled out of police headquarters to line up in front of schools where by noon they often had to move aside for ambulances.

Agostino Greggi accuses again: "The Vatican party in the 30 years it has held the post of Minister of Education has never imparted one word of Catholic social doctrine." Another Parliament member, Pino Rauti, like Greggi the father of teenage children, in a TV debate was bitter: "If here in Rome we see thousands of young people shouting Marxist slogans through the streets, their lives enveloped in vice and pornography, the truth is that, bereft of Catholic tradition and all Catholic social doctrine, they have already surrendered inside, surrendered spiritually even before Marxist activists bring them into their counter-culture".

NO RIGHTS FOR THE RIGHT

American readers, particularly Italian Americans, ask "But the Right, what about the Right?"

There is still a Right-wing party, the *Movimento Sociale Italiano*. It boasts something under 3 million voters and around 6% of the seats in Parliament. Its members, however, are excluded systematically from every political structure in the country. In Italy where civil service jobs are generally handed out on a party basis this means that it is nearly impossible for an MSI sympathiser to find work even as a street cleaner or municipal grave digger, while control commissions bar them from hospitals and other institutions which again are shared out along party lines. MSI rallies are nearly always banned. Members, particularly students, are liable to physical assault at any moment by extremists who have killed 17 of their number in recent years and wounded several thousand more.

In mid-1976 Jimmy Carter had not yet emerged as a world champion of "human rights" but Amnesty International was already working busily in Rome. I visited the just-opened office of the London-based organization dedicated to rescuing "prisoners of conscience", to find in charge a smart looking Britisher named Sandra Montesi. I asked her how many prisoners of conscience she thought there were in Italy.

"As far as we know there are five —all member of Jehovah's Witnesses who refuse to do their military service."

Her pretty jaw dropped but she did not contradict me when I told her that I had it on impeccable authority that there were nearly 1500 prisoners of conscience in Italy and that another 1200 had escaped abroad. Did she know about Franco Freda, the young lawyer of Padua and publisher of Right-wing books, who had been in solitary confinement five years so far and without a trial? Yes, she said he had written to her.

Then I told her about the mass trial I had looked in on that morning at the municipal law courts. Sixty-two members of a Rightist youth group calling itself *Avanguardia Nazionale* had been hauled out of their beds the same Nov. 25th that Prince Juán Carlos in Spain was granting amnesty to 500 Communists. The boys had spent Christmas in jail and may well spend another there before sentences, if any, are passed.

As they filed into the courtroom the youths, in the 18-22 age group with a sprinkling of men around 30, were accompanied by armed guards, two for each prisoner, and their hands were linked by heavy, spiked handcuffs. Once they were all seated the guards removed the manacles, piling them on the floor with loud clanks. Families, mostly mothers and younger brothers and sisters on this working day, were herded behind a wooden barrier far to the back of the courtroom and stalked by dozens of police wielding metal detectors. There was a frantic waving back and forth as mothers and sons recognized each other.

For the press there were rows of comfortable theater seats but only a handful of us turned up. The prisoners were Rightistis. Worldwide communications have no commitment to Rightists. Human rights are Leftist rights. But the absence of the press on that particular day was remarkable because there had been a stir in several Roman papers about this trial. Two prominent lawyers of the far-Left Radical Party had come out with a protest in which they called the proceedings "grotesque." "By means of special laws," their statement read, "62 persons have been arrested, jailed and face trial in a special court without having been able in any way to exercise their rights to defense. That such a trial is possible legally is intolerable. Most of the accused are guilty of nothing more than having nationalist, Fascist or Right-wing philosophical ideas. Others were jailed because they refused to cooperate with the police in furnishing names of their friends. Where is the proof of their guilt? The police have the proof: books of philosophy, a swastika sketched on a school notebook cover, a history of the Spanish Civil War, a photograph of Mussolini, a collection of baseball bats."

In a follow-up article in the Radical paper attorney Mauro Mellini wrote: " This third mass trial of Rightist youth is a Fascist trial for the crime of opinion. Mass procedures like this make individual judicial inquiry impossible. They make justice a farse."

In practical terms, of course, the difference between the worldwide clamor when prisoners were tried in Franco's Spain and the worldwide silence when Rightists are tried in Italy is that the former have the strongest political power structure in the world behind them whereas the latter do not even have Italy's small Right-wing MSI to back them up. Those parliamentarians consider young non-conformist intellectuals a nuisance.

As for world opinion one can be sure this will be the only article about the *Avanguardia* trial to be published outside of Italy. Vatican Radio took pains the same day to chronicle approvingly the delirious ravings of a "tribunal" going on in a downtown theater in Rome promoted by the foundation left by atheist Bertrand Russell in which the United States was condemned for "crimes done to Latin America, namely the wilful destruction of human rights, labor unions, nature and culture." But Vatican Radio had no time to tell about the violation of the rights of 62 Italian anti-Communist boys who had been arrested, jailed and tried *en masse* for the crime of thinking a certain way.

BISHOPS IN PAIN

When six prominent Catholic intellectuals announced their plan to run for Parliament on the Communist Party ticket (in June 1976) the Italian Episcopal Conference was in full assembly. Registering shock at "this foolhardy desertion, scandal and betrayal" the prelates called on the six to "give witness to Christian coherence." They did so, they said, with profound pain.

Try as I may I find it hard to share that pain. To see wolves take off their sheeps' clothing is for me a release from pain. Moreover, since the men in question, journalists mostly, have been going about their wolfish activities for a good 15 years this straightforward, if long delayed, entry into official Communist ranks seems to me to be the first coherent thing they have done.

Over coffee one day I asked the most prominent of the six prominent intellectuals, Raniero La Valle, a candidate for senator, if he is a practising Catholic. "Oh, yes, of course. You see, as an editor I was very close to things at the Council. It was the Council that made me realize how free we Catholics are in our political choice. My friends and I are not important but the effect of our actions has enormous importance for millions of Italians. When we declared our intentions to run for office on the Communist ticket we gave the hierarchy the ideal opportunity to bring into effect the 1949 decree of excommunication. It could only have been evoked against a public action since the ballot is secret. But individual Catholics voting Socialist or Communist would know from our excommunication that they, too, were excommunicated. Since the hierarchy did not respond to this one-time chance, everybody knows they will never use the decree to excommunicate anyone. Can you grasp what that means? It means our candidatures have freed millions and millions of Italians from qualms of conscience. You cannot imagine what that will do for them. I have given speeches in little country towns and old men have come up to me with tears in their eyes. They had turned Communist after the war and when the excommunication was proclaimed they took it seriously and stayed away from church. Now all that is over."

Meanwile Cardinal Poma, addressing the Conference of which he is president again referred to the six candidates as "creators of confusion." But if I were an average Italian voter I think what would confuse me would not be the stance of a few far-out Reds as much as the attitude of the Cardinal himself. In his final discourse he reaffirmed the "theoretical and practical irreconcilability between Christianity and Marxism and consequently between the faith and the adhesion, the aiding and supporting of an atheistic movement even when it is affirmed that one does not share its ideology."

As Archbishop of Bologna the Cardinal already lives under a Communist municipal government to which he apparently finds himself reconciled on a theoretical and practical level. Unlike so many Spanish bishops living under a Catholic government he has never been heard to complain. As for aiding and supporting an atheistic movement it would be hard to call his officiating at the funeral rites for the Rome-Munich Express victims anything else. The blowing up of the train was one of three major terrorist acts concocted to destroy the political presence of the Right. In each case instant accusation was hurled against the MSI by Christian Democrat ministers and their cry was taken up by the media. In each case huge funeral services were staged by the Communist Party. Television viewers saw the Cardinal Archbishop of Bologna officiating at what can only be called a full scale Marxist demonstration. He was seen mitered and serene as he looked down on hundreds of thousands of clenched fists in a sea of red flags surrounded by rank on rank of PCI youth wearing Party armbands while Marxist speakers like Mayor Fanti shrieked incriminations against three million Italians who vote MSI and among whom the percentage of practising Catholics is certainly as high as it is among Christian Democrats.

A LAND LAID WASTE

Watching, as Fr. Caruso does, the slow agony of the patria, one is inclined to forget, when faced with the details of daily disaster, that for millions of Italians the broad outline of their predicament is a simple one. You could say it in one sentence: having abandoned the land for the factory they now find the factory in difficulty and the land laid waste but there is no road back.

The Left has been aiming at putting the Italian worker into this *cul-de-sac* for a good 35 years. Getting him off the land seems to have been easy. The process began on the heels of the Allied armies moving northward against the Germans in 1944. In a recently published autobiography, Iris Origo, an American, tells how it was carried out in Tuscany. A young bride in 1923, she and her equally young Italian husband scraped together enough cash to buy a long-deserted 7000-acre estate south of Siena. While her income of 400 dollars a month provided their living, state subsidies and state-loaned agricultural consultants, forestry specialists and engineers helped them to reclaim La Foce.

During the next 10 years 15 miles of tractor-worthy roads were built on the land. Twenty-five small dams were made to control the river for irrigation. Hundreds of artesian wells were sunk. Soil was turned that had lain fallow for centuries. Six thousand olive trees were planted. In those days before the widespread use of farm machinery it took many people to work 7000 acres.

There were 57 farm houses and in the reclamation project they were all rebuilt and given simple modern bathrooms and kitchens. An elementary school was constructed along with several shops and a bowling alley for the men. Finally a medical dispensary was set up with a full time trained nurse in attendance and a visiting doctor on call. The transformation of La Foce was one of thousands such projects going on all over the country during the years of Fascism.

To refer now to that period in a positive way makes one liable, on the books at any rate, to a severe jail sentence. In Italy, as in Soviet Russia, it can be a crime to hold an opinion. It is not even easy to find out everything about that period which lasted from 1922 until the country got involved in another country's war. There was a massive destruction of books and documents when the change came. However, a book on the subject published in London in 1928 was lent me lately by the widow of its author, James Strachey Barnes, a onetime bureau chief for Reuters, a devout Catholic, a Thomist and a member of the Strachey family of British intellectuals. Barnes had been brought up in Florence and he spent most of his life in Rome.

A well-documented chapter on the Italian economy circa 1927 makes astonishing reading. Keeping in mind that the currency, the *lira,* today down to about one eighth of a cent, was worth over five cents then and that all 1927 figures seem dwarflike today, it is not the numbers but their movement that count. For instance, the 1922 State budget deficit of three billion lire had, by 1927 become the 1.1 billion lire budget surplus.

When Mussolini took over the goverment he immediately cut down the printing of money by half. The present government is printing at the rate of 500 billion lire a month. By the late 1920's the currency had become strong enough to be revalued upward by 22%. Without reverting to any increase in taxes or any foreign loans the earlier government spent 12 billion lire during the first five years repairing war damage, 6 billion on housing and roads, as much again on agricultural development, social services, recreational and medical centers. Today social medicine in the Rome hospitals the earlier regime built is at a virtual standstill with the government unable to pay even the interest on its debt to the insurance companies.

In the mid-1920's the State returned the telephone company to private hands. They fired 80,000 State employees and half the railroad personnel, electrified the main lines and turned an enormous railway deficit into a surplus by 1927. By the end of the decade unemployment had fallen to a minimum and emigration, running over 650,000 a year in 1922 was down to an average 15,000 a year. In the best post-World War II years (1960-1962) the figure never fell below 350,000. And finally, be it noted that Italy, having detached itself from the international banking system, was the only industrialized country to escape the Great Depression. If, like Spain, Italy had refused to get involved in a war that was not hers, her independence might have lasted as long as Spain's. In 1945 when it was all over America was on hand and eventually spent 6 billion dollars in loans and aid. But Allied intervention laid Italy open once more to her arch-enemies, international Communism and the Mafia.

The Origo estate lay in the south-to-north path of World War II and many of the farm houses were destroyed by Allied bombs. "Even while rebuilding the farm houses and replanting", Marchesa Origo writes, "Marxist cells were being formed at La Foce under the direction of a Communist center in Siena and very soon all our farmers were converted to the new doctrine". She says that strikes were called at the most crucial moments of the farmers' year and that "ill feeling ran so high that, if we met two or three of our *contadini* together they would refuse to greet us. The church was no longer attended. Noting sadly that the open and simple relations that had made possible the prosperity of the estate were gone, she recognized that, already a year or two after the war, the great exodus from the country to the city had begun.

Now in the 1970's hardly anyone is left at La Foce but old people. Forests the Origos planted are spreading across the valley as they must have done ten centuries ago and within sight of the villa a colony of Sardinian shepherds are grazing their flocks on what used to be cultivated fields. The Marchesa closes the chapter with a line from Dante,

> *All your prossessions will meet their death*
> *Even as you will...*

So much has met its death in Italy in the last three decades, so much that was healthy abandoned or deliberately destroyed. Leftist politicians have consistently sponsored the destruction and Christian Democrat politicians have never raised a finger to stop it. That the pushing of industrialization has left Italians with virtually nothing to eat does not trouble them. That the nation's bill for imported meat runs into millions of dollars a day, that rivers and once lovely seashore are poisoned with industrial waste so that international tourists shy away from Italy, that atmospheric pollution is causing artistic and archeological treasures to disintegrate — none of this is their concern. To Communist and Socialist leaders more industry means more organizable workers to replace unorganizable farmers. It means more union members, more strike power, more Leftist votes.

Most of all it means a new kind of Italian, a man who will fit into a Marxist society. In sharp contrast to their peasant grandfathers, today's industrial workers are conditioned from birth to accept such a society. Crowded into urban centers, they get their schooling from Left-leaning teachers, they are informed and entertained by openly Leftist State-run TV, their working lives are manipulated by Communist and Socialist union organizers. Generally alienated from the Church they are cut off from the ethical values that gave coherence to the lives of their forebears.

Certainly it has never been difficult to bring people to the factory, offering them easy mechanical work, good pay and the distractions of city life complete with consumer gadgets on the installment plan. The difficulty today lies in the factory itself. The big machine has begun to splutter. It was built to run on foreign coal then foreign oil and where, in a near bankrupt country will money be found to keep its wheels running? If they keep running who is going to buy what they produce now that the "good pay", pegged dramatically upward by the trade unions at each new contract agreement, has become such splendid pay that Italian goods both at home and abroad have lost their competitive edge? In a fast declining market there are factories which are being forced to put workers on part time, others have no choice but to shut down.

Meanwhile, as unemployment grows, the wasted land begs to be cultivated. But what urban workers or their perhaps college educated unemployed sons would be inclined to turn farmer, taking on themselves the commitment farming demands in the way of hard work, responsibility and decision making?

THE NEW DISENCHANTMENT

The so-called Red Belt, once confined to the central regions of Emilia Romagna and Tuscany, has spread. Rome has a Communist mayor. Pietro Ingrao, veteran Communist politician, heads the Chamber of Deputies and in the onetime papal palace of the Quirinal, sits that old hardline Marxist, President Pertini.

Even by mid-1976 every major city and most of the small cities in Italy had Communist mayors. Communists alone or in coalition with the Socialists dominated the majority of municipal councils. They were running the agricultural and small-industry cooperatives, the parentteacher-student committees and most neighborhood councils in the metropolitan areas. Starting from its solid power base as controller of the trade union movement, the Party had moved into all the lower rungs of government. Intent for decades on becoming an acceptable presence in the democratic structures of the country, the PCI had succeeded and in succeeding was sacrificing its own identity. In its zeal to penetrate the Establishment the PCI had become the Establishment.

Cheated of their revolution the young have become increasingly disenchanted. Where is the brave Red world they have been waiting for? Where are the jobs the Socialist State was going to provide? Their protest exploded in February 1977 when students drove the top Communist trade union leader off the podium and out of Rome University with rocks and insults. With wall posters showing PCI Secretary Enrico Berlinguer in SS uniform, the *autonomi* were born, a rebel movement that spread fast to universities and even high schools up and down the peninsula. Finally the factories are being infected with dissent. For months now, against pleas for austerity from union leaders, breakaway workers have been intensifying their wage demands and strike action. After so many years of incitement and so many promises held out, switching off cannot be done in a day.

WHEN THE MOUNTAINS MOVED

The unexpected crack in the Left has so far meant only more trouble but it could be a glimmer of light at the end of the tunnel. That there is still great goodness and strength in the Italian people came clear all of sudden one day late in May, 1976.

Two hours and 36 minutes before a 45-day election campaign was due to set Italians at each others' throats, the northeastern mountains moved. It could be said the catastrophe transformed the country. Men and women who had been ready to shout each other down over issues the politicians told them were important abruptly faced issues that were real. All the warmth, talent and enthusiasm the world has always expected of Italians were there again as if unravaged by three decades of industrialization, consumerism and Marxist conditioning. Already on the second day after the earthquake political news had been relegated to inside pages of the newspapers. Strikes long scheduled were abandoned. Airline pilots, who had succeeded ever since the beginning of Holy Year in making the taking of an Alitalia plane a catch-as-catch-can affair, declared resoundingly their "total availability for any and all emergency operations".

Dashing Impact I, the cutely named exercises of the NATO South Command, involving the land, sea and air forces of Italy, the USA and Britain were canceled so that men and material could be channeled into rescue work. Bakers called off the bread price war which had reached its climax in Abruzzo with the ordering of troops to man the ovens of striking bakers. After the earthquake trucks left northern cities every morning loaded with bread, the gift of bakers to the *Friulani.* In a country so determined to limit its families that the birthrate has fallen below the survival level, authorities were swamped with requests to adopt earthquake orphans. In Trieste alone 200 couples made adoption offers.

But nowhere was the transformation more startling and wonderful than in the State-controlled and party-managed radio-TV monopoly, the RAI. From the moment the first tremor was registered the RAI put itself wholeheartedly at the service of the country. Dozens of regular programs were suspended and political news reduced to a minimum. Morning, noon and evening the networks devoted long hours, not only to telling the public what was happening in the disaster zone, but to creating and maintaining vital communication links for that far northeastern area where all telephone wires were down. Actually, the first signals of the tragedy had come through by amateur radio. The RAI subsequently coordinated all amateur efforts and during the following days journalist announcers, usually occupied with tendentious politicking, found themselves relaying orders from the Ministry of the Interior in Rome while their mobile units in the field sent back requests for water, vaccine, plasma and food. It was a selfless, tireless, transformed RAI.

The Friuli tremors shook a lot of pretense loose and replaced it with sincerity. Just as NATO war games became real, the so-often rhetorical tears of President Leone became real tears when he visited the stricken zone. Foreign financial aid suddenly made sense. Instead of being handed out to support the lira at an artificial level dollars, marks and francs were coming in to buy medicine, tents and vaccine for real people in real need.

And the bishops of the world could leave off bidding Catholics to feed what they insist is a starving two-thirds of the human race and could make honest pleas for warm soup and woollen blankets for a hundred thousand faithful in little mountain villages no foreigners and few Italians had ever heard of.

Postscript

Found unsuitable by *National Review,* the following article makes, I think, a suitable end-piece for this book since it contains in less than a thousand words most of the things the book is about.

There is the Conciliar Church talking the language of Marx, the double play of Pope John Paul, the aberrant neo-Jesuit, the wails and lamentations of the activists — more a foil and incitement to the bishops than a hindrance. There is the automated servility of the international press and the calculated ostrich pose of the international Left in the face of economic facts. Finally, in spite of all this sadness, the unwanted article leaves the reader on an upward note. It could have been entitled, *From Puebla Hopefully.*

One of the unexpected fringe benefits of covering the Latin American Episcopal Conference (CELAM) in Mexico was getting to understand what the troubles in Iran are all about. Midway in the three weeks at Puebla word began to go around among the thousand or so working journalists and the thousand and more accredited hangers-on that CELAM's Secretary, Archbishop Alfonso López Trujillo, is a reactionary. A Jesuit who asked me to call him "Jim" explained.

"López Trujillo is an Integrationist and a Developmentalist."

"But integration is a good word, isn't it?"

"Not in the present Latin American context. It means bringing the marginated into a society which is nothing but the same old capitalistic society. As for Developmentalism, here again it means bringing prosperity to the same old capitalist structures when what we've got to do is change the structures."

What Pope was it who said Marxism is intrinsically perverse? Integrationism and Developmentalism were clearly the mortal sins of Shah Reza Pahlevi. Redistributing feudal estates to those who work the land and spurring industry to share profits with the workers is what he called his "white revolution". Obviously the wrong color. The Liberal Establishment press had no tears for his downfall.

But they had tears aplenty at Puebla. On hand to remind them that just about everything has gone wrong for them in Latin America were exiles from Uruguay and Chile, women from Buenos Aires who claimed their sons and 13,000 other Argentines have "disappeared", Brazilian priests who insisted that life down there is worse than anything under Hitler. Then there were Sandinistas who said Somoza is "crucifying" Nicaragua, an Ecuadorian bishop who told how he had been marched to jail one day with 16 confrères including three bishops from the United States, while Chicano activists from California denounced American authorities for failing to give working papers to six million illegal immigrants.

Twice a day all the newsmen and all the accredited hangers-on, that legion of Leftist delegates who travel from congress to congress, crowded into an inadequate hall to hear, applaud and ply with encouraging questions the theologists of liberation, men whose ideas expounded at Medellín a decade ago, had brought on most of the distress. One after the other pro-Marxist theorists like

Frs. Gustavo Gutiérrez and Cleodivus Boff admitted it had been a tough ten years and the going was getting harder but, come what may, the revolution must go on until all the Latin Americans except the Cubans have been liberated. The talks were sponsored by CENCOS, an information center whose antecedents relate to the Prague Christians for Peace Congress under the presidency, until his sudden death at the Vatican last October, of Nikodim, Metropolitan of Leningrad and Novgorod.

Out at the sprawling new Palafox Seminary at the edge of town the bishops' message was essentially the same. It is the Church's duty to make people aware they are being oppressed or, in the words of the final document, that they are "living in a situation of permanent violation of the dignity of the human person." Medellín-1968 had urged priests to get into the fray. Aware that clerical activism has spawned military reaction and that CELAM's financial backers, the faithful of West Germany, are wary of subversion, Puebla-1979 advises caution. Consciencitizing is enough. Let the laity take it from there. That, the bishops avowed, was the message of John Paul II.

Enthusiasm for the Pope and his Mexican visit was general. For Archbishop Helder Cámara, the father of both CELAM and liberation theology, the new Pontiff is "a man of today, open to the great problems of humanity." Enthusiastic, too, were 3000 *Poblanos* who marched through the streets on the last day shouting "Liberation theology is false! Out with CENCOS! Liberty for Cuban prisoners! *Cristianismo si! Comunismo no!*" and topping every slogan with "*Viva el Papa, viva!*"

The demonstration can only have been unnerving to the visiting establishment press who — from the *Frankfurter Allgemeine Zeitung* to the *National Catholic Reporter* — had, to a man, boycotted a press conference offered earlier by representatives of a 10,000 member anti-Communist union of construction workers. Hod carriers marched in the demonstration and so did housewives, students, farm hands, shop girls and businessmen. It was a full scale exercise in Integrationism.

As for the other Jesuit bugbear, Developmentalism and its effect on Latin America, consider Volkswagen out on the highway to Mexico City. Except for three or four top executives, everybody at VW is Mexican and except for the bumpers, for which only Swedish steel is hard enough, everything is made in Mexico from pistons and generators to the last nuts and bolts of the 500 cars in seven models coming off the production line every day. Each year 1000 local high school graduates compete for 300 new places in a free training school from which, after three years, they can move into a qualified VW job or, if they prefer, go elsewhere. The plant is currently providing around 8000 jobs and, indirectly, through a nationwide network of distributors and suppliers, assures a good living to many thousand more. This year 40,000 Puebla-made "beetles" will be exported to Austria, France and Germany. Wilfully impervious to economic reality — and certainly it is economic realism to attempt to restitute with intelligent industrial development a little of the well-being that was Mexico's before Red revolution devastated her farmlands — both CELAM and CENCOS hammered away at "capitalism, a form of institutionalized violence which widens the gap between rich and poor."

Revolution has ridden in on a Trojan horse several times in recent years. Who can forget the Buddhist immolations in Saigon just before that city became a battlefield? In Iran the Muslim fanatics, by killing off a leadership class, are smoothing the way, whether they know it or not, for a Communist take-over. If certain high-ranking Roman Catholic prelates and prominent theologians had their way all Latin America would have gone like Cuba.

But they have not had their way and there the article ends. There is only one note to add: if Latin America, in the face of a hostile world, has the guts to continue to support effective anti-Communist governments and if, in the face of Conciliar clouding over of doctrine, it is given the grace to remember the treasures of the faith, then that place is the hope of the world.

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